

DOMESTIC MISSIONS

OF

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COMMUNICATIONS.

THE SOCIAL ELEMENT A DIVINE POWER.

THE organization of a parish may be complete, and the personal ministration of some of its members may give evidence of zeal, yet it will lack true Christian unity, and fail in true Christian efficiency, until communicants who are in good social position learn to feel and to act like the Prodigal's *father* rather than like his elder brother. Envious feelings, generated by the unequal distribution of wealth and of other social advantages, are allayed by Christianity when the rich and the cultivated manifest an active spiritual interest in their less favored brethren. Social distinctions are never disturbed by these voluntary sacrifices of personal comfort for the spiritual benefit of others; indeed an instinctive reverence for Christian virtue adds to their power. In the world, the distinctions of society must be strongly marked; but surely the Church is bound to follow the example and instruction of her Lord and His Apostles, by making adequate provision for the social yearnings of all sorts and conditions of men.

Efforts to socialize working people by drawing them from their cottages, or from those dens of iniquity called "tenement-houses," often end in bitter disappointment, owing to the too free use of *money and clothing* as socializing agencies, instead of relying mainly on the divine power that issues from a genial, sympathizing Christian heart. The sordid, indolent, and dissolute are readily brought by temporal lures to social meetings in the Church, and some are no doubt benefited; but it is to be feared that in many persons so gathered in, self-deception and hypocrisy are increased, and it is known that in such cases many of the industrious and virtuous working people refuse to attend, lest sordid motives should be attributed to them. If the Church, the Bride of Christ, really believes that she has a genial, sympathizing heart, and that its free use by people as well as by minister is needful to enable her to countervail the

fearful work of the devil, she should only be the more thoroughly stirred up to good works by Satanic hinderances.

As few *male* communicants in good position seem willing to give out the socializing power which God has entrusted to them for the benefit of persons less highly favored, it will be well to commence this great work by employing godly women; and not a few of these are now evidently led towards this duty by the Holy Spirit. Women of the highest qualifications usually have much native diffidence, but they may begin by a visit to some invalid or ignorant person designated by the minister, and they will gradually but surely learn to use their spiritual and social powers advantageously to the Church.

In London, the socializing powers of Christian women have been so freely employed, that mainly through their influence large numbers of working people have been brought into a living connection with the Church. In such parishes special services are provided, and the Holy Communion is administered early in the morning, at noon, and in the evening, in order that persons poorly clothed, or those who have engagements at the usual hour, may participate in the sacred feast. In England the minister has far greater difficulty in training his workers than is experienced in this country, because there persons in good social position very rarely attend a Sunday-school or Bible-class. In America the most cultivated have very generally been either pupils or teachers, and are therefore better prepared to enter upon aggressive missionary work. A practical female diaconate can at once be created by every parish minister, and where this agency has been tested judiciously and perseveringly, its success has been very great.

A series of papers bearing on woman's work was collected for publication in another form, but since there is an increasing desire through the Church to extend the sphere of woman's usefulness, it has been thought best to publish these articles in the *SPIRIT OF MISSIONS*, whose rapidly increasing circulation gives evidence that it is widely read and appreciated.

The following paper contains suggestions of great value indicating one field of parish work, in which Christian women may easily and efficiently employ their social powers. Where even one judicious, earnest Christian woman can be induced to co-operate with her minister in visiting, teaching, and praying with her neglected sisters, proof abundant will be found that the social element is indeed a divine power. H.

"You ask me to give you some hints as to the best method of commencing and conducting a Mothers' Meeting.

"I take it for granted that you are familiar with the locality in which you purpose to work; if so, you can readily select from among the mothers of the Sunday-school children, some three or four of the more respectable class, who will form a nucleus for your association. At first you will need no assistance, for you should begin with few members, and you ought to become thoroughly acquainted with these before adding to the number. Do you ask how, with your little experience, you can conduct such a work by yourself? I reply that a clear, practical head, and a sympathizing heart, with earnest love to the Saviour and the souls for which he died, are what you most

need, for experience will be gained as you go on. Of course, the Mothers' Meeting is to be distinctively a Church work, so that you will have the sanction and counsel and co-operation of your rector.

"Imagine yourself then on the appointed evening in a pleasantly-heated and brightly-lighted room, the centre of a little group of mothers. Kindly sympathy, real interest (they can readily detect the counterfeit), will make them feel that they are with a friend who wishes to promote their happiness. A little pleasant chat on their home affairs, as they sit about you with their work, or it may be their babies, will give you an acquaintance with the condition of each family, and this may occupy an hour. You will then bring out Bibles and Prayer-books, sing a hymn, read a Scripture narrative, or some striking portion of another character, talk familiarly with them about it, and close with prayer.

"You will now but have commenced the work, for these weekly meetings are only a small part of it, although of great value in drawing out neglected ones, and binding them socially to the Church. These women must be faithfully visited in their homes, read to, talked to, prayed with individually, and closely followed up, if the greatest spiritual influence is sought for. Your visit will soon be looked for as the event of the week. 'I began to think you were never coming:' 'I felt so down yesterday, and if you had but come for five minutes, you would have cheered me up and done me good for the rest of the day ;' such will be the welcomes you will receive.

"As the number increases, you must have help ; and here I would urge you to select, when possible, not only earnest Christians, but women of education and refinement. It raises the poor in their own esteem, and increases their self-respect, to feel that they are cared for by ladies. In regard to the better classes, such as the American working-man and his family, people seem to feel that they would resent approaches of this sort as an interference. Such has not been my experience. Let them see that you are actuated by pure motives, that you go to their houses, not as a spy or a patroness, but as a friend, and you will be welcomed by them as warmly as by the dependent poor. Their trials are of another kind, perhaps, but they have human hearts which need the Christian sympathy you can give, and they will soon find it almost a necessity to them.

"While you assign to your assistants the immediate care of certain families, you will retain the supervision of the whole, visiting all at intervals, and some more frequently, as you learn from the reports of your committee that circumstances render a call important.

"You will probably find some among your mothers who cannot read and write ; for these you will certainly be able to find teachers among the younger members of the parish, who may also, with propriety, under the direction of an older lady, visit them stately, and read to them. Another benefit to be derived from such ministrations, by the young, is that they will thus be gaining some experience, and at least the habit of going among the poor, which will fit them, in their turn, to become members of your committee.

"Various branches of industry may be attended to with profit in the Mothers' Meeting—knitting stockings, cutting out and fitting dresses, tailoring and even plain sewing, in which many mothers are lamentably deficient, because many of them have worked in factories, or been put out to service while yet children, so that their domestic education has been sadly neglected.

"You ask if I think a clothing club an essential in these associations. By no means an essential, but a very important adjunct, after your meeting is fully estab-

lished, always remembering that a clothing club should be conducted on the principle of every woman paying the full value for all the material she receives. If you sell clothing at half price, you seem to hold out this as an inducement to attend the meeting, and thus help to perpetuate a spirit of dependence, while the object is rather to teach them the importance of saving small sums, with which they can eventually purchase, for themselves, real comforts. In the parish with which our meeting is connected there has been no Dorcas Society for three years, in consequence of our having formed a clothing club.

"As to the religious services, your rector will only be too glad to delegate to you that which a woman can do so well for women. There are many points which go to make up practical religion upon which these women need instruction—their duties as wives and mothers, even to the minutest details of care of their homes and children, and hints as to nursing—over and above the sympathetic, heart-to-heart talk about their condition as sinners, their many temptations and weaknesses, and the overflowing love of Christ to their souls; and upon these points only a woman who has had like experiences can well expatiate.

"Some arrangement for giving efficient help in protracted sickness, providing medicines and nurses, with loans of bedding and personal clothing, is an all-important aid. This takes money? Not nearly as much as is required for a Dorcas Society; and where is the parish in which this, or a sewing society of some sort, does not exist?

"We must ever bear in mind that the end for which all our labors are performed is to bring our mothers to the Saviour of sinners, and, through these social organizations, into a cordial, loving connection with the Church which He purchased with His own blood. We mothers well know what it is to pass nights of watching with our little ones, and the weariness of mind that ensues from constant contact with the hourly wants, the pettishness, the unceasing restlessness of our children. What a boon is the interruption of a friendly visit! How delightfully tranquil are our evenings when these little ones are tucked in for the night, and we can leave them trustingly to the care of a faithful nurse; but these poor mothers have no such relaxation. Superadded to the care of their children, is the cleansing of the house, the washing, cooking, mending and making, and the constant strain to make both ends meet. To such what a blessing is the Mothers' Meeting, viewed only in its social aspect. I have seen women, worn out with care and labor, walk a mile to have an hour of such social enjoyment. They say, 'It rests me, body and mind, to go to Mothers' Meeting. The week does not seem the same when I am kept away.' The meeting with an old friend or neighbor, the comparing their daily experiences, the intercourse with the lady visitor (who, as a rule, should never be absent from these meetings)—what a break in the daily routine of their monotonous lives! Again, the influence is elevating, for there are grades in their social life, and it is a pleasant thing to see, as I have seen, the wife of a respectable mechanic take her sewing and sit beside one of humbler rank, not because she knew her for she did not, but, 'Poor thing, she ought to have better companions than she has.'

"There is one more point connected with the social aspect of our work to which it may be well to refer here, viz., the importance of the lady visitors worshipping with those whom they visit. I make this remark especially in reference to mission chapels, the workers in which usually worship in the parish church. You ask a man to go to church; he goes, but does not find his friends there; sees no one, perhaps, whom he knows; is a stranger to the services, and cannot use a Prayer-book, if one, by chance,

is offered him, and probably never goes again. Do you wonder at it? Is there any place more lonely than a strange church, even to us who value the ministrations of the Gospel for the Gospel's sake? How cold and cheerless to go in and out and never receive a welcoming smile, or a cordial grasp of the hand. What must it be, then, to one who goes to church for the first time (as is often the case), simply to gratify a person who has shown some kindness, or, as I have heard scores say, 'Because she showed so much interest in me, and tried so hard to get me there.' 'The rich and the poor meet together'—where so appropriately as in the house of Him who is "the maker of them all?" The social feeling in our nature must be met. Do I hear it said, 'Higher motives should be appealed to.' 'People should go to church from a sense of duty.' How about those who do not feel it as a duty, and who have yet to learn to value it as a privilege? Let them go to gratify a friend, and, if they find a cordial home-feeling there, they will go again, because they are beginning to feel interested, and will one day love it for its own sake and for the sake of the Saviour whom they have thus learned to love.

"Our committee meets once a month, when each lady presents her report of visits made, new families brought to her notice, children and adults gathered into Sunday-schools and Bible classes, and also occasionally gives a narrative of interesting facts connected with her visiting. This affords an opportunity for interchange of sentiments, for older and more experienced visitors to give hints to younger ones, for submitting to the Principal matters in which advice is needed, and for uniting in prayer for God's blessing on the work.

"In conclusion, I will give you some extracts from these reports which will illustrate the principles on which our work is conducted, and afford encouragement to those who desire to engage in similar Christianizing and socializing agencies.

"One lady writes": 'Have just returned from a few visits that have given me much comfort. How good is my Father so signally to bless such a feeble instrumentality as mine! In one cheerless home I was greeted with delight by four little children. Their mother was out, so they must do the honors of their humble home. The youngest, a little girl of about two years, with an arch expression, looks in my face and lisps, 'I love you.' The other three expressed like affection, asked me to come soon again and shouted 'good-bye' to me until I was out of sight.

"The next visit was to a young mother, whose home was dirty and comfortless. She has but recently joined our meeting, so I must not venture to speak of her untidy house and children. We must become better acquainted. I must gain her affection, and then show her her duty. I had not been seated long when she said, 'I think, Mrs.——, your visits to Mrs. J. have done her good. She has not drank anything since you have visited her. She seems a much better woman.' I felt encouraged to hear this, and went, after leaving there, to see Mrs. J. I found her reading her Bible. She grasped my hand with evident signs of pleasure, wiped off the best chair for me, and requested me to be seated, saying, 'I'm so glad to see you! your visits do me a world of good, ma'am. I know now that God has not forsaken me. I know that Christ Jesus came into the world to save sinners. I have comfort and peace now.' I sat some time with her, having a most interesting visit. As I rose to leave she followed me to the door, and her last words were, 'Please, ma'am, come soon again to see me! When will you come?'

"I cannot close my report without writing something very astounding. Mr.—— expects, and almost promised, to meet me at church next Sunday! His wife also promised to have a clean shirt ready for him. No one can appreciate this but myself.

I can only say that never since I commenced this work have I seen a couple so vile, so hardened, so wretchedly lost to all shame, without any hope. Often have I been told in that house that they knew they were going to hell. The man himself has treated me so rudely I have feared to enter his house. Only when I thought of the work to be done for Christ could I gain courage to go. Now, when I go, his eyes have filled with tears when he has told me he felt the interest I took in him. He urges me to stay—not to make a short visit. She, poor woman, seems to human eyes beyond all hope, but the Holy Spirit can touch even this heart.

“I have never, I believe, in any other house, been treated unhandsomely. I am always greeted with kindness, and this makes the way so easy to speak of Jesus. This is a blessed work, and one which well repays us. It is such a happy hour for us, when, for the first time, we see our women kneeling together at the Table of the Lord. Sweet are our visions of future glory for those who, a short time before, knew not the Saviour.”

“Another writes”: ‘At our last meeting you spoke to us of the apparent falling off in the attendance of our women, and desired us to look into and ascertain the causes. In my work this month I have diligently searched out the reason for the seeming want of interest among those in my care, hoping it might be a help and satisfaction for you to know as far as I could gather.

“Some of them have increased family relations. One woman, who has two children, only eighteen months apart, with a husband who will not be troubled with his children, tells me she longs to come and misses it so much, it used to be such a break in her cares, but her last baby is delicate and very troublesome. I asked her about her spiritual state; if she could still cling to the promises, being thus debarred from the public means of grace. She replied that she sometimes found it hard to get over her difficulties, and thought she did not bear them as well as formerly, but she endeavored to get to the Communion as often as possible, and that helped her not to get too dark.

“With another woman I found the ‘little stranger’ had confined her at home, but she said, ‘I will not lose my interest, so long as you talk so to me; your visits are such a help to me.’ I found her earnestly instructing her little children in the knowledge of the love of Jesus. This made me satisfied with her, though she seemed to feel she was very much like the lamb I had told her of, that had been enticed from the fold by the pleasant hills beyond the pasture ground, fearing she took too much pleasure in being with her children. I looked at her in admiration as I thought of some mothers in a different walk in life who forgot this sacred obligation in the haunts of pleasure. She said mothers’ meeting had been a blessing to her, and she missed it now. No Thursday evening passed over without regrets that she could not leave her charge, except when Charley would stay at home.

“One old woman had given up to great despondency consequent upon the death of her husband—a Christian woman, but she had let her affliction harden her. She promised to pray against it.

“In some I find indifference. One who had been addicted to drinking, I find has given way somewhat, and deadness seems to have grown over the house. Perhaps they have not been as faithfully watched over and built up as they should have been. Several of my women told me they had heard when I left home for my health, that I had given up visiting entirely, and not seeing me so frequently this Fall as they used to, they had felt the loss of my visits, and Thursday evening did not seem the same when I was not there. This I believe to be the most important knowledge I have

gained in my investigation. These women depend greatly upon the constant contact and personal interest they have in the lady who visits them. Though they are all devoted to the Principal, yet they seem to miss their habitual visitor, and as they remarked, Thursday evening was not the same when I was not there. This is very natural, if we look into our relations with these people. For instance, if I have been at the house of a woman, who is in trouble, either spiritually or otherwise, she has unburdened her heart to me; God has enabled me to comfort her, her heart naturally yearns to see me again. This is human. She comes on Thursday evening, her heart perhaps softened, ready to be guided or comforted. To her disappointment she does not find me, and before she may see me again the good seed may be rooted up. To keep up the interest of these people, with surroundings so foreign to a higher life, our instruction must be 'line upon line, precept upon precept, here a little and there a little.' I asked one woman, 'Do you not think So-and-so is impressed, and likely to feel a deep interest?' 'Yes, if you follow it up.' So our labor must be systematic and uninterrupted.

"I observe an increased interest among the Christians under my care, which is an evidence, I think, that God is with us—an interest not only in themselves, but also in others, and an anxiety to do good and to see souls coming to the truth. There is one among them whom I call 'My Missionary.' She rouses all around her on Thursday evening; stops for them, and brings them to the meeting. She is a real warm-hearted Christian. I find her quite a comfort, and I dare say there are many such among our people, if we would try and draw them out."

"LORD, WHAT WILT THOU HAVE ME TO DO?"

An honest question, asked by an earnest man. Let us bring honesty and earnestness to a renewed study of its letter and spirit.

Last month we read again the narrative of St. Paul's "wonderful conversion." The story is so intensely dramatic, so out of ordinary, so strange and startling, that, at first sight, we can hardly agree that it shall have uses as a practical lesson for ourselves. The conversion is, indeed, miraculous, and, as such, is out of date, belongs not to our times; and the hero seems to be an extraordinary person, one whom we may not take as a representative man. Our study, however, led us to the conclusions that there *needs* no miracle of flashing light to convince us that the Jesus whom Saul persecuted is truly our Lord and King, demanding our allegiance and obedience; we admit that which Saul had denied: and that, after all, Saul was not greatly the superior of most of us, in natural energy of character, in promptness of decision and of action; with *dollars* for motives, men are every day daring and doing as bravely and persistently, and as successfully, as he did. And so we said, "No: we may not think the case of St. Paul to be beyond quotation for our instruction and profit. The spirit in which he accepted the truth revealed to him is not too heroic for men of common mould; the inspiration that possessed and nerved him is not too grand to be shared by even the humblest believer in Jesus."

Brethren, we have accepted Jesus as our "Lord;" we are under oath to "fight manfully under His banner," and to "continue His faithful soldiers and servants unto our life's end." Saul's question *ought* to be ours. As we think of Him, the Captain of our salvation, to whom our sacramental oaths were made, of Him through whom only we hope to have victory and triumph, at last, does not some of our old enthusiasm

return upon us, and are we not led to ask Saul's question, "Lord, what wilt thou have me to do?" We are unfaithful and unworthy if we do not seek service at His hands. Let us ask our theme-question intelligently as well as earnestly; let us be prepared for whatever of instruction and direction our blessed "Lord" may give.

"*Lord, what wilt thou have me to do?*" 1. This is a recognition of *authority*. Saul accepts the Jesus whom he had persecuted as his *Master*, and places himself under His commands.

Brethren, we use that dear name "Master," freely; we call Jesus "our Lord;" we profess to be His "soldiers and servants," but what is really our conception of His character, and of our relations to Him? Let me name out one or two of what seem to be common conceptions and appreciations of Him:

He is the Saviour; we are the saved. His work is active; ours is passive. We find ourselves sinking, and cry, "Save, Lord, or we perish," and, having been rescued, as we think, from danger, and placed by Him within the ark of Christ's Church, are content with our imagined safety, as though *to be willing to be saved* is all that is required of us.

Again, we think of Jesus as of a Person whose kingly claims have been and are *denied*. He is regarded by some as only the Son of Man, not as the Son of God. We hold and assert our belief in his Divinity; we repeat our creeds, and defend them; we adhere to His Church, and protest against heresy and schism. A firm *belief* in Christ as God, with bold professions of loyalty to Him, seems to fill out for us our ideal of true religion. To be sound theologians and thorough Churchmen is enough for us.

Within these two classes very many of us must find our place. Nor are we really out of place; our fault is that we shut ourselves in within too narrow limits. None more earnestly than St. Paul, himself, held and proclaimed the great doctrine of *Justification by Faith*; none more zealously believed and affirmed our Lord's Divinity, or inveighed against them who would make "divisions" in the "Body of Christ." But it is he, the grand Apostle to the Gentiles, who teaches us, in the question of our text, and by the example of his life, that Jesus is not only our Saviour, in whom we may trust, not only our God, in whom we must believe, but also our *Master*, whom we must *serve*. *To be* was not enough for him; *to believe* did not content his sense of obligation; "Lord, what wilt thou have me to do?" was his question, and, brethren, it must be ours.

2. Our text-question does *not* read, Lord, what is there *to be done*? Its plain, strong monosyllables are, "What wilt thou have *me* to do?" Saul's question, then, is a recognition of particular and personal obligation. The Master's authority seemed not to him to have only an indefinite and general scope and purpose; it included his *personal service*, and *claimed* this.

We are apt to have grandly indefinite notions of the place and work, among men, of the Church of Christ. It has a divine mission, we say; it is inspired by the living breath of the Holy Ghost; it moves on toward the fulfilment of God's great plans in might and majesty. "It?" What makes the Church? What makes an *army*? Not officers only, nor grand divisions, nor general orders; not uniforms and bands, and cadence step and massive movement, but *men*—living, earnest, purposeful men. Its bayonets must think. It must be a machine, but a *living* machine; each man, in himself, an army—the army; each and every one the representative of the cause that has called them forth; each and every one responsible to his country and to himself.

Now, we like to speak of the Church as being a "militant" body; we like to hear that sonorous, martial phrase, "the sacramental host of God's elect;" we have a poetic reverence for the "Banner of the Cross," and, from our safe and comfortable eminences

of expectation, we wait to see its fair white *signum* wave the victories of "the Captain of our salvation." We *ought* to be *in the ranks*. We *ought* to think less of the poetry of fine phrases, and more of the prose of actual personal service. For each and every one of us there is a place to fill and duties to perform. No "substitutes" can fill our places for us. No "furloughs" can be honorably asked for with the enemy in sight. Upon you and upon me, at this very hour, rests the responsibility for the slowness of the advance. The army is organized; it has all the equipment necessary for success; it has its plans of campaign, but it is made up too largely of 'skeleton regiments,' and reliable recruits come slowly in. To leave figure and speak plainly. *You*, reader, if you are Christ's, by name and oath, *you* must know and feel that your Master expects actual, constant, personal service from you; and, if you have not yet found your place and your work, look upward, as Saul did, and ask, "Lord, what wilt thou have *me* to do?"

Paul's life shows us what answer was given to Saul's question. That our reading and rendering of the spirit of his words is the true one, may be shown by an appeal to the record of his ministry. We are familiar with that record. He was a Christian in name, in faith, in action. "To do" was his motto; *let it be ours*.

N. W. T. R.

"SEND FORTH LABORERS."

IN the prosecution of the missionary operations of the Church, it is most plain that two things are chiefly necessary for the work, viz.: *men* to herald the glad tidings of the Cross, and *money*, by which these faithful men may be supported in their labor, so that while giving their utmost attention to their Master's work, they need not be diverted from it through care for the necessities of life. Of course the more thoroughly the Church is imbued with the spirit of her charter, the more numerous will be the men, the more abundant the means. What we all need to feel more is the missionary spirit. In the new economy, every man is his brother's keeper; every man gifted with the blessed knowledge which is in Christ Jesus is *bound* to impart that saving wisdom to those who still sit in spiritual darkness.

It seems that the attention of both clergy and people has hitherto been directed towards the work of providing the *means* whereby the missionaries of the Cross might be supported in their labor. The idea seems to have been, if we only have the means, the men will be forthcoming. Hence, in many cases, the laity think that they are performing the full share of their missionary duty by their contributions. They meet the appeal for aid liberally, and express their zeal for Christ's cause in dollars and cents. The amount once deposited in the plate, their responsibility is regarded as ended.

This view needs a little consideration. There is a fault here which must be remedied. That money needs men to use it, that in itself it is valueless, that it is the representative of labor, are all statements so true that men pass them by as truisms. But they need to dwell upon them on account of their verity. In our late war, of what avail would the millions of treasure have been had the millions of men been wanting? The Church has an aggressive warfare to carry on. The field is widening. New stations, North, South, and West, are opening day by day; new opportunities of spreading the kingdom of Christ are daily afforded. If we are to take the strongholds of sin, we must have an army. Money is not all sufficient. What the Church needs now is *men*. The Missionary Board feels hampered in its work from this want. Why is it that the Roman Church is spreading its influence to so great a degree throughout

our Western country? Because she is ever ready with workers. Wherever a new town is mapped out, there is her priest to secure the best lots for Church property. Wherever a new colony settles down, there again is the priest to perform the offices of the Church, there is her teacher to establish a school for the education of the children. She has plenty of men, and so is ready to take advantage of every opportunity.

Nor if we are to work—" *fas est ab hoste doceri*"—we must also have the men. Churchmen must awake to this pressing responsibility. They must feel more deeply that their duty is not over that their obligations are not fulfilled, by their offerings of that of which the Lord hath made them stewards. The Church requires, Christians duty demands, the consecration of their sons to the Lord's work.

May we suggest how this great want of the Church may and should be met? There are in our Church, in this country two thousand three hundred and twenty-two parishes. Of these, say one thousand are self-supporting. Now let the members of each of these parishes meet together and agree, by God's help, to afford the necessary means for the education of some member of that parish, with a view to the ministry. There will be in each fold some person of pious character whom the rector might deem suitable for real missionary work. Let the parish pledge itself to educate such an one, carrying him through the school, the college, and the seminary; let them provide the means by which he may be completely trained for his work. Missionary operations require well trained workers and educated teachers. Thus each parish becomes in itself a Society for the Increase of the Ministry. Then, instead of the two hundred and twenty candidates for orders, whom we now have, we should have more than one thousand. What an increase in the clerical ranks this would be. The want of men would soon cease. And the wealthier city parishes might do more than this. Let them educate two or three, or more, or let them agree to support their candidate in his missionary field for a period of time after his ordination; the candidate reporting regularly to the parish which had aided him an account of his work, its needs, its encouragements and its successes. Having thus a personal interest in the laborer, each member of each parish would find his interest in the cause of missions increasing, and would be incited to do more for the extension of the Lord's kingdom. Ought not every self-supporting parish to do this?

VIGILANS.

MISSIONARY PRAYER A DUTY.

OUR readers scarcely need to be reminded of the power of prayer over the heart from which it ascends, or over the Being to whom it is addressed. Every promise, every command of God having any reference to prayer, expresses or implies the fact, that, it is one of the moral supports of every righteous cause. There is, indeed, no assurance of success in anything relating to the supernatural kingdom of God that is not informed by the spirit of prayer. There is no room here for theory or conjecture. We need take no man's argument or testimony on this subject. We know upon the highest proof—that of our own consciousness—how prayer quickens and expands every affection. We know how it opens up energies, capabilities and aspirations within us that we did not dream of. We know how it softens the sympathies, purges the sight, cleanses the motives, animates to action and strengthens for suffering. It makes itself felt in many things not distinctively Christian or supernatural. It is everywhere full of power and blessing. Prayer enriched and ennobled the arts of imagination in the era of their greatness. Prayer is the companion and inspirer of

knowledge where it becomes health to the soul as well as power to the mind. Prayer gives to science a temper of modesty as well as a posture of strength, making it meek and patient in the presence of bounds which it may not overpass, and reverent towards mysteries which it may not solve. Prayer is a tonic, purifier and guide in all business and industrial interests. There is not a care, a duty, or an office of ordinary life to which it does not sustain a practical relation. Everywhere it lifts man up to God and brings God down to man, securing to all finite plans conformed to the Divine will the benefits of infinite wisdom. But if prayer be guidance, blessing, and power in all these lower interests, how shall we speak of it in connection with interests which directly affect the kingdom of Christ? Missions are eminently a work of faith; hence prayer is their vital breath. Missions are, above all, a work of love; prayer, therefore, is the agency appointed of God to quicken that love by keeping us near to Himself, its living source. Missions are a test of the faith, zeal, and endurance of the individual missionary, and of the sympathy, trust, and goodwill to men of those who send him forth. Hence, prayer is the electric bond which binds together the sent and the sender, and both with God. You know, dear reader, how we are commanded to pray the Father that His kingdom may come, and that His will may be done on earth as it is in Heaven. You know how the Saviour exhorted us to pray that more laborers might be sent forth into the harvest, that the scattered tribes of the earth might again be made one, and restored to the likeness of God. But surely we need not multiply examples of the mind of God our Saviour on this point. If there be any duty plainly put in Holy Scripture, it is the duty of praying for the great ends which the Church seeks to accomplish by her missions. And if their be any promises stronger than others, they are those which assure to such praying the divine blessing.

Then there is the powerful effect upon the missionary himself of prayer ascending from the whole body of believers. If he can feel that he is remembered and supported at Christian altars and firesides, that myriads of God's people are upon their knees day by day interceding for him: if he can know that throughout the whole circle of Christian influence the cause which he advocates is being pleaded by countless tongues; he will know that the weak things of the world will, in his hands, become the strong things of Christ. Despair of his work cannot prevail, for he knows that the banded sympathies of the great Brotherhood of Christ are behind him. He may be far out on the flank, skirmishing with the foe in darkness and alone, but there will be no thought of retreat or failure, because he is sure the main body of the Militant Host are near at hand and pressing forward to his support. Why, we venture to say there is not a man sent out on missionary duty, at home or abroad, who does not feel as St. Paul felt when he begged the brethren at Ephesus to remember him as an ambassador in bonds at Rome, and entreated that prayers and supplications might be made that utterance might be given unto him, so that he might speak boldly of the mystery of the Gospel.

But the influence of a more general and earnest remembrance of this cause in our prayers would be chiefly felt upon ourselves. Could clergy and people be brought to wrestle with God in this matter as they ought, who doubts that where we have one herald in the field now, we should have ten? Where we received one dollar, we should receive twenty? Who doubts that if our actual feeling, our real desire could be raised to a level with our principles, the missionary life of the Church would be virtually born anew? It is impossible that we should pray in earnest for a cause which, sooner or later, we should not help with our might. It is impossible that the heart should be profoundly stirred without moving the conscience some steps along the path of duty.

It has been implied in what has been said that missions are not as often or as earnestly prayed for as they ought to be; that the men and women whose lives are devoted to them, who toil in solitude, far away, oftentimes, from the great current of a pronounced and effective Christian sympathy, are not duly remembered; and that the various agencies employed at home to quicken and extend the zeal of the church are not energized and sanctified, as they should be, by the spirit of prayer. No one, it is presumed, will question the justice of these assumptions. Upon the extent of this grave neglect and upon many of its damaging consequences, it is not our purpose to dwell for the present; we only beg that it be not matter of empty regret. Let the promise amendment go with the confession of delinquency. Let the work of missions, wherever it goes on, be habitually remembered, in the Church, in the family, in the close circle. Assuredly if there be anything we should entreat of God with one accord and with a almost passionate fervor, it is that His best gift to man should be diffused over the whole earth.

L.

ANOTHER LETTER FROM BISHOP CLARKSON.

NEBRASKA CITY, June 5, 1866.

MY DEAR DOCTOR:—I wrote you a long letter on the 9th of May, giving you an account of my visit to the southern portion of Nebraska. Since that time I have been occupied in a visitation north of the Platte river, or rather north of this point. I spent Saturday, May 12, and Sunday, May 13, at Plattsmouth, where the Rev. G. C. Bettis, a most earnest and zealous missionary, officiates. I laid the corner-stone of the new church on Saturday afternoon. The beautiful and convenient rectory is already occupied by the family of the rector, though still in an unfinished condition. It stands on the same lot on which the church is to be built, the handsomest and most commanding location in the town. The church, you know, is to be erected by one devout lady—resident of New York city—as a memorial to her departed husband. May God bless her and incline others to do likewise. We hope that the church will be ready for consecration in the Fall. On Sunday morning I administered Confirmation for the parish in the old warehouse building now used for their services. Notwithstanding the inconveniences and ill condition of the building itself, the orderly and reverent demeanour of the congregation, and the happy manner in which the services were sustained, were very gratifying to me, and indicated plainly the zeal and fidelity of the devoted pastor.

I attempted to cross the Platte at this point in order to proceed northward on my journey, but the disabled ferry, the treacherous sands, and the sweeping torrent of waters, prevented me, and I was obliged to take my wagon home, thirty miles distant, and wait for the first boat up the Missouri. I found a boat on Wednesday at Nebraska City, and started for Omaha. I could hardly describe to you the warmth and cordiality of my reception by the Church people of this fine town, the capital of the Territory. Everything was done by them that was possible to cheer me in the commencement of my work in this vast field, and to make me feel at home. A large number of them, expecting me to cross the Platte and preach in Bellevue on the Sunday previous, had come in carriages to meet me. And perhaps it was fortunate that I could not cross, as the distinguished cavalcade of escort would have seemed more like the triumphal march of a conqueror than the humble advent of a missionary. And if I was gratified by my hearty welcome, I was more than gratified by the Sunday's services. The great crowd that thronged the little church all day, the very large class of carefully in-

structed candidates for confirmation, the beautiful "song of greeting," written for this occasion and sung by the sweet voices of the dear children, the really unsurpassed manner in which the services were conducted, all combined to make it a Whitsunday long to be remembered. There was only one thing to be regretted, to wit: the insufficient size of the church, but that is to be remedied. At a meeting of the vestrymen and prominent members of the parish, held on the following Tuesday, (and which, by invitation, I attended,) it was unanimously resolved at once to double the capacity of the church edifice. And when this is done, it will be filled at once—a happy and peaking testimony to the unwearied faithfulness of their excellent rector.

Between the morning and night services at Omaha, I visited Brownell Hall to hold Confirmation. As on my former visits, everything was very satisfactory and very hopeful in this most important institution. I find constant reason for gratitude in the establishment of this Church training school for the young ladies of the Territory, and for confidence in its administration. But it must be enlarged to accommodate at least sixty pupils; it will immediately be filled, and then only can be thoroughly self-supporting. It must be improved and placed in first-class condition, both as to building and grounds, then it will be as attractive as any similar institution in the country. There must be a chapel erected, then it will have all the necessary appointments for thorough Christian culture. All this will cost money. Will not generous Churchmen readily give it?

From Omaha I proceeded westward to Fremont, thirty-five miles distant. This is now our furthest occupied point in the direction of "the setting sun," but it will not long be so. Don't understand me, however, to say that Fremont itself has anything in it or about it like "a setting sun." Just the reverse. It is rising rapidly, and is one of the most promising towns west of the Missouri. The watchful and far-sighted missionary here had already secured, before my arrival, ten lots for Church purposes, the deeds of which he handed to me with his first paternal salutations. And more than that still. He has secured subscriptions from the citizens for the erection of an academy on the lots, and it is now going up. And all this was on condition that I should build on the same block a little church to cost \$1,500. Of course I said, "I will." I gave them all the money in my possession, and I want \$500 to redeem my promise. Don't you know any body, my dear Dr., among all your "rich church relations," who will give the sum it needs to secure not only all this valuable property but also the proper Christian education of the youth of that beautiful Elkhorn valley, soon to be teeming with a crowded population?

From Fremont I crossed over the Platte and Elkhorn bottoms to Fontenelle. At both places I preached and confirmed—at Fremont, in the school-house; at Fontenelle, in the Methodist Church. I do not think you ever saw lovelier landscapes or more magnificent scenery than met my eyes during this ride.

Returning to Omaha, I travelled southward to Bellevue, and preached and held Confirmation in the school-house. A small but interesting and growing parish has already been established here, and is successfully administered by the rector of Brownell Hall, who rides thirteen miles through heat and cold to carry on this work. The little handful of earnest Church people here desire and deserve to have a church. \$1000, in addition to their own means, will be necessary to build one of small dimensions. Here also is a good opportunity for the contributions of the generous.

In all my visits, I find the greatest willingness of the people to hear the blessed Word. It seems to me that, in proportion to the lack of spiritual privilege, there is a anxiety for spiritual instruction. The faithful men in this vast field are doing all that

men can do, but that "all" is but "little" compared with the ever-increasing demand. If we could have "the husbandmen," we could "possess the land." As for myself, I never was happier in the holy work of preaching Christ to immortal souls than now, when my congregations gather from the hillsides and the plains into the country school-house to hear of redemption and salvation through the sacrifice of the Redeemer. Occasionally I receive letters from friends far in the East, mourning my exile, (as they term it,) and offering consolation; but I really do not feel yet as if I needed consolation, and never shall, I trust, as long as I can have the inestimable privilege of setting forth "Christ and the Church" to gladden willing hearers.

EDITORIAL.

MISSIONARY INFORMATION AND MISSIONARY PRAYER.

THE COMMUNICATION in our July number entitled "Missionary Information a Duty," has been thoughtfully read, we trust, by all to whom the opportunity of reading it has been afforded. If any have failed to give it the consideration which the matter treated and the manner of treatment call for, we hope that the temporary failure may not be allowed to pass into a permanent loss. That many members of our Church possess little or no information at all in regard to her missionary work, and many more have none that is accurate and full, and that very few are thoroughly posted in this matter, argues a condition of things that could not exist but for very culpable carelessness and neglect somewhere. Ministers or people, or ministers *and* people, must be seriously at fault. Conversing with a very intelligent layman upon this subject, not long since, we were disposed to lay the blame principally upon the clergy, arguing that it was clearly their duty to keep their people thoroughly informed in regard to this great Christian interest, and, that failing in this, they failed in a very important part of the work which God had committed to their hands, and which the well-being of the country, no less than of the Church, called upon them to perform. He agreed with us fully as to the duty and responsibility of the clergy in this matter, and expressed the wish that they might be awakened to an active consciousness of both, but went on to say that if the clergy neglected their duty in regard to an interest so vital and great, the laity could not, for any such reason, nor for any other, be excused for their ignorance and consequent lack of a cheerful and generous support of it. We are clearly of the opinion that the views of that layman are not open to impeachment as being radically unsound, nor to severity of criticism as being improperly expressed. Would to God that his were the views of all the lay members of our Church. Then wide-spread ignorance of our missionary work in progress, and of missionary work loudly called for in all directions, would cease to be our reproach. Then we should have a wide-spread missionary zeal and activity, and the results would be such as to cause joy in the presence of the angels of God.

In our present issue we present to our readers a communication entitled "Mission-

ary Prayer," for which we bespeak their most earnest consideration. That to which we have referred above goes to the root of the matter as to one hinderance of our great missionary interests, and the spirit which they are appointed of God to awaken and sustain. This paper goes to the root of the matter as to another, and perhaps the most serious of all. Without "missionary information," sought and acquired as a "duty," "missionary prayer," if had at all, must be so vague as to be well nigh, if not totally, empty of significance. The child who asks his parent for that of which he knows little or nothing—if anything like earnest asking can be supposed in such a case—is not likely to obtain his petition, and not likely to be much disturbed by failure. So the Christian, pleading with God for His blessing upon an interest of which he has no definite knowledge—if pleading, in such a case, be not an absolute misnomer and impossibility—has but faint, if indeed any, prospect of success. Missionary prayer, intelligent and definite, and earnest, because intelligent and definite, and for the reason that Christian hearts are stirred to their depths by the crying needs of the times, would bring us a healthy and fruitful revival of the missionary life of the Church, and ~~this~~ revival would be felt as a fresh bestowment of Divine power in all that appertains to the true upbuilding of parishes and of individual souls.

BOOKS FOR THE SOUTH.

IN ALMOST every letter we receive from the South—and we are thankful to be able to say, at last, that fraternal and cordial letters come to us in large numbers from that direction—mention is made of an extreme scarcity of books. Clergymen, who once owned large and well-selected libraries, have now upon their shelves only here and there an odd volume or two of a set, and an odd volume or two is more than many of them possess, while they have not the means to purchase the few that are most needed. Sunday-school libraries, and Sunday-school instruction books, are needed in almost every parish, and even those that are second-hand are asked for and will be most thankfully received. There are, doubtless, hundreds of second-hand Sunday-school libraries in this part of the country, not likely to be much more used, which would be of great service at the South. Let them be forwarded to this office, if this is the best thing that can be done, and we will see that they are forwarded to localities where they will do good. We have never experienced any very exquisite satisfaction in giving away old clothes and other things no longer of any use to us, and we do not believe that any very high Christian satisfaction has ever been thus received by anybody. True Christian charity—that which comes of having the heart filled with love to Christ and those for whom He died—is not content with dispensing what is old and worn out, when there is ability to give that which is new and unworn. Let old libraries be sent along, if it is the best thing that can be done; but, what would be far better, where the ability exists (and where, at the North, does it not exist?) let money be forwarded to us, to purchase new and clean books, for the dear children of the Church, now destitute of the means of instruction in her holy ways.

MISSIONARY CORRESPONDENCE.

NEBRASKA.

Fremont.—REV. O. C. DAKE.

The only mentionable event of this quarter, in connection with my mission, is the coming and brief presence here of our new Bishop. I have known him long and loved him well, and I feel satisfied that his work among us will be an effective one. He confirmed a small class in Fremont, and went away, leaving my work the stronger for his visit.

Since I assumed this mission, I have made the acquisition of *real* property for the Church a steady object. I believe in the future of Fremont. I do not see how it can escape being one day a town of ten thousand people, although it now numbers barely six hundred. I have heretofore observed how much Rome can effect by the influence of abundant room and means. Hence I have gathered and deeded to Bishop Clarkson and his successors in the Episcopate twelve town lots, and hope soon to have another. For a part of these lots I have paid \$442 cash (the money obtained in various ways); the others were donated to our school enterprise. As lots are selling, they are worth twelve to fifteen hundred dollars. Some future day, probably not very far off, they will be worth some thousands.

St. James Hall, a Church institution, is now in process of erection. Its first edifice, a neat Gothic building, 52 by 24, two stories high, will contain, besides the hall and porch, male and female departments, on the first floor, and, on the second, a primary room, music room and recitation room for languages. We have not money enough to complete this building. Who will aid a necessary Church work, by donating out of their abundance? The object contemplated is, to compete for the education of the youth of the lower parts of the Platte and Elkhorn valleys.

Should any one read this article who knows where a cheap bell might be obtained, suitable for a little frontier church, and who has means and will to invest in an article whose moral influence is second to that of no other part of Church furniture, let me appeal to his devout and generous feeling. There is no bell in Fremont, no, not one, that I am aware of, in Nebraska, except in the two towns of Omaha and Nebraska city. What tender associations, how many holy

memories, would the tones of a bell awaken in all our souls; for all this people are an Eastern people, and whatever you enjoy, up to a certain point, was once theirs.

ILLINOIS.

Danville.—REV. E. J. PURDY.

In order to make the report required by the committee I shall have to give you some facts and statements which have already appeared in the Church papers. I was invited to come here, hold services, and organize a parish church, by a few individuals, most of whom know nothing about the Church, except by report. In accordance with this invitation I came here the first Sunday in January and organized a parish in February, under the name of the Church of the Holy Trinity. In February a Sunday-school was also organized. We made a beginning with twenty-five scholars, but our number has been constantly increasing, and we now have one hundred. We have had seventy scholars and twelve teachers present, with an average, the past month, of seventy—scholars and teachers.

Our services have been well attended, considering that we have had to hold them in the Court-house, a very dirty and inconvenient place, and often occupied till late Saturday night. I have baptized eight children and one adult, and have had nine confirmed, by Bishop Talbot of Ind. There will be another class for confirmation as soon as we can have the services of a Bishop.

Danville has a population of four thousand, and is growing very rapidly. Large quantities of coal are shipped daily, which is a source of inexhaustible wealth, and is destined to make this place a great manufacturing point.

We have purchased two lots, 66 by 160, each for \$1,000, in the most desirable location in town, on one of which we are building a frame church, 27 by 57, with a recess chancel, 8 by 13, to cost about \$3,000.

The best lot we reserve for future use, with the hope, at no distant day, of building a fine brick church, and converting the present one into a school-room, or parsonage. Of the money raised, over \$500 was raised by the ladies.

We are very much in need of Commu-

nion Service, which, I hope, our friends will assist us in getting. We had nothing to begin with, not even a Bible or Prayer-book, but the people have given liberally—fully up to their ability—which is rarely the case. Over \$60 have been collected for question and Sunday-school books and papers, and still we have not half enough for our use.

We are in the centre of a rich country, yet the church has never been established till lately, and is hardly known. The nearest church was at Layfayette, Indiana, forty-seven miles distant, making a territory more than one hundred miles in diameter, un supplied by the services of the Church, yet there are a great many families scattered over the country who have been brought up in the Church. I have visited several places, and have held services at Catlin, where I had a large congregation. If things should prove as favorable as I anticipate, I shall organize a parish there. They desire services very much, and will give a lot and enough to put up a small church, provided they can have services occasionally. I am glad to say that Bishop Talbot has sent a missionary to Attica and Williamsport, Indiana, just across the line from here.

IOWA.

Fairfield.—REV. J. P. LABAGH.

In making my second semi-annual report to the Domestic Committee of the Board of Missions, I have but little more to speak of than those ordinary changes which befall Western parishes. This day completes the first annual period of my labor in this field. During the year the attendance on public worship has varied from fifty to one hundred souls. The sacrament of Baptism has been administered to five infants and one adult. Six persons were confirmed in February last, at the Visitation of the Bishop, and several more are now prepared for that holy rite and are waiting the opportunity to receive it. It is discouraging to relate that, of the six confirmed, four, comprising the heads of two families, removed from the parish, in the month of May, to the state of Missouri and are now settled in one of the towns of that State. But it is also gratifying to know that they carried the Church in their hearts with them and gave me the most solemn assurance on their departure that they would not fail, in their new abode, to have its services

established, if possible. It would not at all surprise me to learn that they had become the nucleus of a new organization in the place in which they have settled, which is California, Moniteau County, Missouri. I have heard from them once, and they express their deep regret that there is no Church there, but hope that, on further acquaintance with the inhabitants, they may find among them some like themselves who desire the services of the Church and will unite with them in establishing them. I shall not lose sight of them, nor fail, if the least encouragement is offered, to commend their case to the Bishop of Missouri, who may, perhaps, think it proper to visit them, and will then, of course, take such action as the case may require.

INDIANA.

Warsaw.—REV. ABRAHAM REEVES.

In making this, my semi-annual report, I do it with mixed feelings of joy and sadness—joy for all the blessings which have flowed from our Heavenly Father's hand, and sadness for what has befallen us as a parish. I cannot report a large increase of numbers, but there is an increasing interest manifested in the services of the Church, and our growth would have been greater if we could have had a proper place for our services. For some time past we have been obliged to use, as a place for worship, an upper room in the school-house, and it was with difficulty that a congregation could be obtained in such a place, when there were other churches, and comfortable ones, too, in our midst. Circumstances being as they were—our people being poor—we knew not what to do; it seemed impossible to erect a church; but, finally, after consultation with our Bishop (Talbot), we made the effort, and succeeded in securing about one thousand dollars, and the Bishop pledged the diocese for six hundred more. We put the work under contract, and it would have been ready for occupation in four weeks, but, on the 21st of June, a severe tornado passed over our town, destroying and injuring several buildings, and, among them, our church was blown down, and entirely destroyed. This, to us, is a severe loss, since our parish is poor, and it will be with difficulty that we can raise money enough to rebuild. Still, we will make the effort, and trust that those whom God has blessed

with abundance will come to our relief. The house in which we worshipped was so damaged by the storm that it is rendered useless.

I have no Baptisms nor Confirmations to report since my last, but shall have as soon as our Bishop visits us.

MINNESOTA.

Owatonna.—REV. JOHN H. BABCOCK.

There is a fair prospect that we may have a church built here next season. The ladies have raised one hundred and fifty dollars, and a subscription, just begun, amounts to over three hundred dollars. We intend to lay the foundation this summer. The building is greatly needed now, but we must work on and wait with patience.

The missionary acknowledges, with many thanks, a donation from the Sunday-school of Christ Church, Williamsburgh, for his personal use. It was very acceptable, and very gratifying.

WILTON.

At his visit here, in April, the Bishop confirmed five, all but one being heads of families. There was a heavy storm of snow all day, and the ride through the wet and mud was long and tiresome. But the large attendance at the services, and the rejoicing at such an addition to the flock, more than repaid the labor and hardship. Four or five more are ready for Confirmation.

The church building is enclosed and nearly ready for plastering. But our money being all spent, we have stopped work, in accordance with our rule not to incur any debt. I think that we shall be able to go on again by the 1st of July, and shall have the house ready for use early in the Fall. Would that those who have the means could realize how much good could be done by expending here, at this present moment, a small part only of what they thoughtlessly spend for luxury or amusement!

MAINE.

Brunswick.—REV. EDWARD BALLARD, D.D.

The quiet life of this parish shows but little more than the continuance of the state presented in former reports. Additions have been made, and losses sustained by death and removals. Yet there are the like encouragements to perseverance

as in the past, in a field where no less than thirteen students of the neighboring college have been aided in coming into the ministry of our Church. Some of these formed their first acquaintance with the primitive origin and excellence of her principles by attendance on her worship here. The support of the parish has been as good as heretofore. In some respects its pecuniary strength has been a little improved. The Ladies' Society has been industrious, and more than usually successful. The Sunday-school has been taught by willing teachers, and has lately received some accessions, encouraging in this useful department of parochial work. It is trusted that the word preached has been found profitable to those that hear. The future is as promising as has been the past.

MICHIGAN.

Fentonville.—O. E. FULLER, *Missionary.*

With devout gratitude to Almighty God for his blessing upon myself and work, I transmit my third semi-annual report, praying that the few sheep that have here been gathered into the temporal fold of the Good Shepherd may increase in His Holy Spirit more and more, until they reach the fold eternal.

At the last writing I recorded, with much pleasure, the successful efforts, at home and abroad, to raise funds to pay off a small debt on our church property, and make various improvements, at the same time intimating that in the spring we should undertake the much-needed enlargement of our house of worship.

This expectation, however, has not been realized; not, indeed, for want of heart for the work, but because another problem presented itself, which demanded immediate solution.

Last November the house which your missionary occupied was sold, and he had but two weeks allowed him in which to find another, which being unable to do, he was obliged to board with his family the entire winter. But the difficulty did not pass away with the wintry frosts, and the question at last took this practical form—the abandonment of the field, or the building of a rectory. The latter was finally determined upon, and the work is so far progressed that the wing of the proposed building is up, and your missionary and family already moved in. At this stage the work, I suppose, will have to rest for

a while, unless some generous Churchmen, at the East, be kind enough to remember us in their gifts.

Another enterprize which has been undertaken, since my last report, is the opening of a parochial school. It is held at present in the vestibule of the church, for the want of a more convenient and appropriate place. It is mainly in charge of a competent lady, a communicant of the church, and is apparently destined to prove a success. The only drawback is the lack of a suitable building. Could one be erected in the rear of the church, where there is a pleasant site already the property of the parish, the school would at once assume a permanent and influential character.

With the record of one more item, I will proceed to give some account of my work at other points in this field. In May the Bishop of the diocese made us a visit, and confirmed a class of twenty-eight, thirteen of whom had been recently baptized, and all, save two, brought up outside the church.

HOLLY

is about five miles east of Fentonville, and is accessible by railroad. Here I have officiated on Sunday afternoons as regularly as possible. Of the number confirmed, three were from this place. My efforts here have not met with so much apparent success as I had, at one time, reason to expect. The population is very fluctuating, and my congregation has, of course, partaken of the same character. The most zealous families I had, moved away last winter, and the loss has been keenly felt. But God, I trust, will soon raise up others to take their place.

LINDEN

is five miles west, and is also accessible by railroad (the Detroit and Milwaukee.) Here I preached, for the first time, on Friday evening after Easter. Up to this date I have preached to a very good congregation several times. Of the persons confirmed, seven were from this thriving village. Hereafter I expect to divide my Sunday afternoon service between Linden and Holly, visiting each once in two weeks.

Although my report is already quite long, I cannot forbear adding a few words concerning the many villages hereabout where, as yet, the services of the Church are unknown.

BYRON

is fourteen miles west one of the oldest

villages in this part of Michigan, where the isms of the day are almost burned or rusted out.

ARGENTINE

is eight miles west, and has some families that are already attached to the Church.

GAINS

is ten miles west, a station on the railroad. An occasional service here, either on Sunday or some evening of the week, would be very acceptable.

GRAND BLANC

is nine miles north, a very thriving farming centre, with several communicants, who sometimes attend church at Flint, sometimes here at Fentonville.

WHITE LAKE

is twelve miles east, the trading centre of a rich agricultural region. Some time since I attended a funeral here, and saw not a few indications that the services of the Church would be gladly received.

MILFORD

is a large village eighteen miles south-east, and is, doubtless, ripe for the sickle of the missionary.

ROSE CORNERS

is five miles south-east, and in the centre of a town which has not even a meeting-house.

DAVISBURGH

is a station on the railroad, nine miles east. Not long ago I was sent for to baptize a number of children. The Church missionary would, here, I am assured, meet with a hearty welcome.

“The harvest truly is plenteous, but the laborers are few.” I know not where you will find a region to which our Lord’s words are more applicable than to this. One missionary of the Church in all this circuit of country! How little he can do, compared with what ought to be done!

It was a principle inaugurated by our blessed Lord to send forth his missionaries two by two, and the sooner the Church returns to this principle, by so much the greater will be her success in extending her borders. Could a missionary be associated with me at this central parish, where I am located, I confidently believe that the result of our united labor would be threefold of mine alone. The seed of the Church might be sown in all these places I have mentioned, and in one season it would spring up and bear fruit.

ARKANSAS.

Helena.—REV. OTIS HACKET.

We have just been enjoying the luxury of a visit from our excellent Bishop. On the second Sunday after Trinity, he confirmed in St. John's Church, Helena, a class of fourteen persons, making, with the nine confirmed the first of the year, twenty-three since my return in October last.

These persons almost all come from other communions. Of those now confirmed, five were formerly Methodists, three Baptists, three Presbyterians, one was a Campbellite, one a Roman Catholic, and one only a Churchman.

A few years ago, there were here an old school Presbyterian congregation, a Cumberland Presbyterian congregation, a Baptist congregation, each provided with comfortable and spacious meeting-houses; while the few Church people to be found in the place worshipped in a rickety old store-house, some 20 by 40, and had room enough and to spare. Now, of the four societies named, two only—the Methodist and Baptist—survive, and they greatly shorn of their strength, with neither the vitality nor numbers of former days. The Church, on the other hand, has gone on steadily increasing, till it has distanced all rivals and grown into a comparatively vigorous and influential body. Poor it now is from well-known causes, but it is hopefully recuperating, and its prospects are all that could be reasonably expected.

The Bishop's visit has greatly inspirited and strengthened us. His faithful instructions, warm exhortations, and timely counsels found appreciative hearers; fell, we trust, like precious seed upon good ground, and are sure to bring forth fruit, "some thirty, some sixty, and some an hundred fold."

In his visitations, Bishop Lay does not confine his labors to the discharge of his Episcopal functions, but preaches as often as congregations can be assembled, and visits from house to house with the interest and faithfulness of a settled pastor. Thus, at this time, with the thermometer at 120 in the sun, he has visited every Church family in Helena, and some that were not Church families; has made two trips into the adjacent country, thirty miles in one direction, and seven in another; and has formally preached five sermons, besides his informal but no less effective preaching from house to house.

And this is the Bishop's every day life;

indeed, in respect of hardship, this is a favorable specimen of it. He has found something to cheer him here, which is not the case every where. Arkansas, as a whole, presents a hard soil for spiritual cultivation. We have no Church schools here, no powerful Church centres, not one wealthy or even self-supporting congregation, with perhaps the exception of Little Rock. Population is sparse, the people generally impoverished, and, in most parts of the State, totally unacquainted with the Church. There is, therefore, everything to be done, and, within ourselves, next to nothing to do it with. No wonder that the Bishop's friends here remarked of him, that he looked worn and anxious. He has much to make him anxious. He feels acutely—too acutely—the magnitude of his work and weight of his responsibilities. He sees, as perhaps no other can see, the wants of Arkansas; he has been among its people, in its highways and byways, along its valleys and over its mountains, in every town, village, and hamlet; and his heart is sore with listening—almost helplessly—to the Macedonian cry: "Come over and help us."

Bishop Lay looks upon Arkansas, with all its drawbacks—unlike many at a distance, who have heard little good and much evil of it—as a most inviting field, "white to the harvest;" but the laborers, where shall he find them? and the means for their support, whence is it coming? Many men and much money could he now employ with immense advantage; for all over the State the more thoughtful and intelligent classes are looking towards the Church, and if not consciously, blindly feeling for it, and morally prepared to recognize its claims. Now, unquestionably, is the "accepted time," the "golden opportunity," for judicious Church effort in Arkansas; and none acquainted with Bishop Lay, can doubt that he will make and countenance such effort, and such alone. I must say I never knew a man who combined more successfully the Evangelical—I do not use the term in its cant but in its proper sense—and Churchly elements, the form and power of goodness, in theory and practice, life and doctrine, than does Bishop Lay. Hence, while he commands the confidence of the most conservative Churchmen, he wins the respect of the religious of all denominations, and is unpopular with none.

For these remarks, personal to our chief pastor, I well know I shall receive no thanks from Bishop Lay, but most likely

a rebuke instead, as stern as it is in his gentle nature to give; but I write for others, his friends abroad, who may learn and be glad to learn some things from me that they never would learn from him.

If it shall but please the Lord to make this imperfect communication the means of enlisting a few more friends for the Arkansas Mission, or of increasing the interest already felt in it and generously shown for it by some, I am content.

ALABAMA.

Tuscumbia.—REV. J. B. GRAY.

By the direction of the Bishop of the Diocese, and under the appointment of the Board, I commenced officiating at this place about the first of April. I have been regularly engaged ever since in trying to do something for Christ and His Church.

I have no very flattering report to make of work done, or success achieved. But I think the work nevertheless encouraging. This parish has been organized many years, and I believe it was never very strong or flourishing. You may imagine, therefore, what its present condition must be, when you take into account the desolations of war. But still there is hope. The people are looking their difficulties bravely, and, as a general thing, cheerfully, in the face. The little flock of the Church here—eleven families—though reduced to almost poverty, have manifested a commendable zeal in doing what they can in assisting to support their minister. They had been long without the services of the Church. Indeed, they tell me that they have not had an efficient minister for ten or twelve years, and none at all since the war began. The work has to be begun anew. There is scarcely a vestige of the old parish organization left. The field is a hard one; but He who gives the laborer strength to work, will, I doubt not, afford a gracious and abundant harvest in the future.

I have begun a Sunday-school, which, though small in numbers at present, I hope will be the means of much good. I intend, after a while, to carry out the Church's plan, and catechise the children openly in church every Sunday. In this way we not only teach the children, but grown persons who are entirely ignorant of our doctrines. I have the church also open on Wednesday and Friday afternoon for evening prayer with a lecture. I have

also commenced a Bible class, from which, I trust, much good may come. The attendance on Sundays is very encouraging, particularly Sunday afternoon. I think there seems to be a growing interest among those outside of the Church. The Presbyterians and Methodists have always been very strong in this part of the country, but I think there can be discerned signs of growing weakness amongst them. We very much need a parish school. There are great numbers of children who get no instruction whatever, and who are too poor to pay for it. We might gather these into the Church if I had the means to establish a good Church school. I know of one or two most excellent Church women who could be induced to undertake the work, but unfortunately they are not in circumstances to do it gratuitously. Three or four hundred dollars laid out in this way would be a profitable investment for the Church. I could establish, also, an orphan home here. But, alas! the money is wanting. These are the Church's greatest instrumentalities of building up Christ's kingdom. Churchmen must awaken to the necessity of educating the young, of bringing them up in the pure and conservative ways of the Church. If we do not lay our hands to the work, and open our purses for such objects, the Romanists will. Already they have their vast machinery in operation, and if Churchmen do not stir themselves, these propagators of pernicious errors will be in possession of the field before we are aware. Oh, that Christian churchmen had the true spirit of Gospel aggression and Gospel liberality in their hearts; then we should not see so many of Zion's waste places mourning.

A word as to the situation and future prospects of this country. In every natural advantage, in beauty and pleasantness of climate, it has no superior. It has been much desolated by war. Ruins only remain; yet the future of it must be great. All speak hopefully. It must, in a very few years, attract a numerous and enterprising population, and this is all that is now needed to make it one of the most desirable spots in the country.

We want one or two more missionaries out here. At Florence, about five miles distant, a pleasant town, there is an old congregation, though at present small; I officiate there also. If they could be assisted they would be able to have a minister of their own. I hope the Bishop and your Committee will be able to supply

this interesting field immediately. Then a general missionary might be profitably employed in the northern part of this diocese. I know of several stations where the services of the Church would be gladly welcomed. Oh, for the money; we might get the men; but ministers must have something to live on, and our poor people are so impoverished as to be scarcely able to maintain themselves.

TEXAS.

Richmond.—REV. JOS. W. TAYS.

I informed you some time ago of my safe arrival. My present object is to give you some idea of the wants of Texas, by an account of what I have seen in the past six weeks. At Galveston, where I landed, there is a large and wealthy congregation, under the pastoral care of the Rev. Mr. Eaton, the oldest presbyter in Texas.

Houston, commercially the second town in Texas, has a fine parish, under the pastoral care of the Rev. J. M. Curtis. They have a nice brick church, almost completed, but quite too small for the wants of the place; the need of a second will soon be severely felt. All this is the fair side of the picture; we must now turn over the leaf. My first trip into the country was on the B. B. and C. R. R., thirty miles to Richmond, the county seat of Fortbend County, a pleasantly situated town of about twelve hundred inhabitants, on the west side of the Brasos. There I found a neat little church, but sadly wanting repairs. I preached twice on Sunday to about seventy-five persons, mostly Churchmen, the only service they have had for six months. There are many intellectual persons in Richmond, who have been considered wealthy, but the war and its results have prostrated them, and you hear nothing but a cry of poverty. The town, like all small towns in the interior, has a deserted appearance: fences down, front yards open, no divisions between the lots, streets and yards all overgrown with trees; still there is a strong desire for the partial services of a clergyman. After visiting the members and others, I returned to Houston on Tuesday afternoon; and less than three hours after I left, the town was visited by a desperate tornado, which laid the pretty little church in a worthless heap of ruins. On Friday I went fifty miles farther to the terminus of the road,—to Columbus, the county seat of Colorado Co., a well situated town of

fifteen hundred inhabitants, on the west side of the Colorado. There is a church organization here known as St. John's Church, but there is no church building. The town has much the appearance of Richmond, and everybody pleads that the war has broken them up; and that with the present system of labor, they almost despair of being able to rally for some time to come.

On Monday night I traveled thirty miles up the Colorado on a stage coach, to La Grange, the county seat of Fayette Co., a beautiful little town of twelve hundred inhabitants. The town has much more of a business aspect than either of the other two. There is an organization here known as St. James' Church, but no church building. There are thirteen earnest members of the Church here, who have stood firmly by their principles in this their isolation from their Church, having very seldom had the services of a clergyman, and not at all within the past year. During the week I returned to Richmond, where I met the Rt. Rev. the Bishop of the Diocese, who is now on this part of his annual visitation. I revisited the above described towns with the Bishop. At the three places there were seven baptisms, and six persons confirmed, and a very strong interest manifested in the services of the Church, and a great desire to have the services of a clergyman, whom they promised to provide for to the utmost of their ability. I left the Bishop at La Grange, and returned to Houston, where I spent the Sunday. On Monday I went up the Central R. R. about sixty miles to Navasota, where I met the Bishop, who had come across the country through Bunham, Independence and Washington. There are several Churchmen at Navasota, but there was neither organization nor church building. But the Bishop instructed the people how to proceed, and they have since been admitted into Convention, under the title of the Parish of the Holy Comforter; and, by the solicitation of the Bishop, the R. R. Company has presented them with a lot, of about two acres, for a church, parsonage and school. This will doubtless be the centre of a flourishing mission, just so soon as the proper man can be found to take charge of it. Earnest endeavors will be put forth this autumn to secure the erection of a small church building. We next went ten miles to Mullican, at the terminus of the road. This is a smart business place, but not permanent; the road will

be extended this summer twenty miles to Brean Station, where the inhabitants of Mulligan will at once remove; and early steps will be taken to secure a Church organization.

We then came down the road to Hempstead, in Austin County, where we met a good congregation, for a week day. On this road there were three baptisms, and five persons confirmed. We find Episcopalians scattered everywhere through this country; and, were it not for the unceasing, untiring labors of the Bishop, they would indeed be as "sheep without a shepherd." But he tries to visit every point once or twice each year, and then he never leaves a place if circumstances permit, without calling upon each person separately. So, he has not only made the acquaintance of every Episcopalian in the Diocese, but also gained their affection and esteem. Never have I known a Bishop so much beloved. I left the Bishop at Hempstead and returned to Houston, and from thence to Richmond, where I spent the Sunday: returned then to Houston to attend the Convention, which met there on the 14th inst. It was a very harmonious and interesting meeting. About one-third of the clergy were unable to attend, on account of distance and difficulty of traveling, and possibly some from lack of means, as each member had to pay his own expenses.¹ I doubt not, but that the proceedings of the Convention of this young, struggling Missionary Diocese would be interesting to many of your readers, but it does not come within the scope of this present letter, and I have understood that the task of making the public acquainted with these proceedings has been committed to abler hands. The time has now come for me to have a distinct mission assigned to me, and the Bishop has given me missionary charge of Richmond, Columbus and La Grange, as before described in this letter. These are three very important points, being the centres of shipment for the rich cotton-growing regions of the Brasos, and Colorado. The whole country is in a transition state, on account of the change in the labor system. Many who were wealthy are now struggling with poverty and change of position. Many amiable dispositions are soured; all denominations are alike prostrated. If indi-

vidual members of the Church now follow up her wise legislation, by acting the part of the good Samaritan, and pour in the oil and wine of human kindness and Christian sympathy into these yet bleeding wounds, much good will redound to the Church here for all time to come. I enter upon the duties of my mission, feeling deeply my responsibility; but I am determined that, by the assistance of God's grace, I will devote all my bodily and mental energies to the work before me. But I feel as if my hands were tied. My mission includes three county seats, and the county court-house is the only place we have to hold service in, and this is used not only for county purposes, but also for shows, private theatricals, dances, &c., perhaps till late on Saturday night, and then the room is filthy and the seats are uncomfortable, so that none will attend services but those who are really interested in them. We want temples wherein to worship our God. Our people feel it, and are determined to do all in their power, and that at once, to supply this want; but we are a feeble band. We want to build three plain, unassuming, but church-like buildings, that will seat about three hundred persons each. This can be done for from fifteen hundred to two thousand dollars each. But it is impossible to raise more than half of that sum at either place. I feel, therefore, under the unpleasant necessity not only of making our wants known, but of asking those whom God has blessed with an abundance of this world's goods, to contribute a small portion of their increase to the great missionary work of the Church generally, and in a special manner to remember Texas, and more especially the particular mission that I have described. I would therefore beg leave to suggest, that those feeling disposed may send contributions in money to the church building Committee in either place, and church books, church furniture, or ornaments, Sunday-school books, papers, &c. Any of the above, directed to the Rev. Dr. Twing, Missionary Agent, No. 17 Bible House, New York, will be forwarded to us at once. The reader will remember the apostolic injunction, "bear one another's burdens;" and that our Lord Jesus Christ hath said, "It is more blessed to give than to receive."

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from June 10th to July 10th, 1866, inclusive:—

Maine.					
Brunswick—St. Paul's.....	3 83				50
Eastport—Christ.....	6 00				24 22
O'down—St James'.....	5 00	\$14 43			1 50
					28 72
New Hampshire.					
Pittsfield—St. Stephen's.....	3 71	3 71			
Vermont.					
Arlington—St. James', of which for the church at Kansas City, Mo., \$5.....	8 00				
Burlington—St. Paul's, addl.....	6 00	14 00			
Rhode Island.					
Providence—St. Stephen's, for the Rev. J. W. Dunn, La.....	50 00				
Warren—St. Mark's.....	22 22	72 22			
Connecticut.					
Branford—E. F. Rogers, Esq., of which from his S. S. class for S. S. at Nemeha, Neb. \$10.....	20 60				
Bridgeport—"One of the thousand" for the church at Kansas City, Mo.....	5 00				
Fair Haven—St. James'.....	18 03				
Fairfield—St. Paul's.....	23 28				
New Haven—St. Paul's.....	222 87				
" " Trinity, of which for So. clergy, \$100.....	400 00				
" " St. Thomas, of which from S. S. \$100; \$50 of which is for Rev. J. Geer, Washington, N. C.....	171 12				
" " On the bequest of Miss Lucy Nichols, per Jno. Beach, Esq.....	24 00				
Portland—Trinity.....	20 00				
Stonington—Calvary.....	13 75				
Warehouse Point—St. John's.....	67 00	985 05			
New York.					
Ballston Spa—Christ.....	45 21				
Delhi—St. John's.....	21 00				
Huntington—St. John's.....	38 35				
Little Neck—Zion, of which from S. S., \$20 64.....	80 24				
Malone—St. Mark's, addl., of which from "C. F. R." for Bp. Whi- ple, \$10.....	30 00				
Manhattanville—St. Mary's.....	25 00				
New York—Calvary Mission Chapel....	13 00				
" " "E," for Rev. E. P. Gray.....	75 00				
" " Trinity, from "A. D." \$30 05, from "D. M." \$8 05.....	6 10				
Rhinecliff—Chapel of the Messiah.....	10 00				
Rensselaerville—Trinity.....	10 00				
Tarrytown—Christ, for So. clergy.....	22 00				
Troy—St. Paul's, part of a collection at the del. meeting Board of Miss.....	145 00				
Waterford—Grace.....	9 36				
Williamsburg—Christ, S. S., for Rev. W. H. Hickox, Burlington, Kansas.....	29 37				
Westchester—St. Peter, "S. L. H," addl.....	25 00	584 63			
Western New York.					
Buffalo—St. John's, of which for So. clergy, \$5.....	45 79				
" St. Philip's.....	8 17	53 96			
New Jersey.					
Jersey City—Grace.....	5 00	5 00			
Pittsburgh.					
Lawrenceville—St. John's.....	10 00	10 00			
Delaware.					
Broad Creek—Christ.....	1 00				
Laurel—St. Philip's.....	1 50				
Little Creek Hundred—St. Mark's.....					50
Newcastle—Immanuel.....					24 22
Seaford—St. Luke's.....					1 50
					28 72
North Carolina.					
Wilkes Co—Gwyn's Chapel.....					4 00
					4 00
Tennessee.					
Memphis—Grace.....					9 65
					9 65
Ohio.					
Cincinnati—St. Paul's, for missions in So. States.....					75 00
Gallipolis—St. Peter's.....					21 13
Massillon—St. Timothy.....					25 00
Norwalk—St. Paul's.....					20 00
Oberlin—Christ.....					6 00
Youngstown—St. John's, for St. James' Church, at Huntsville, Mo.....					16 65 183 78
Indiana.					
Columbia City.....					4 60
Cannelton—St. Luke's.....					5 00
Goshen—St. James'.....					3 00
Lima—St. Mark's.....					11 00
Warsaw.....					3 40
Valparaiso—St. John's, (German), of which for So. clergy, \$10.....					20 00 47 00
Illinois.					
Farmington—Calvary, Mrs. Mary Bell, 1/2.....					2 50
Kewanee—St. John's.....					5 00
Rantoul—St. Paul's.....					3 00 10 50
Michigan.					
Fentonville—St. Jude's.....					5 00
Hudson—Trinity.....					3 00
Owosso—Christ.....					4 50 12 50
Wisconsin.					
Appleton.....					4 50
Beloit—"S. M.".....					10 60
Buite des Morts.....					75
F. x Lake.....					2 50
Green Bay—For Bps. Clarkson, Whip- ple, Randall, and Lay, each \$5.....					20 00
Huntingdon—.....					2 50
Milwaukee—St. Paul's, of which from S. S. \$11 50; from Gatherer, \$38, 104 80					
Nashotah Mission—St. Sylvanus.....					5 58
Oshkosh—Trinity.....					25 00
Wagon Landing—.....					3 00 178 63
Minnesota.					
Belle Creek.....					3 35
Lake City.....					3 00
Owatonna.....					5 00
Wilton.....					2 00 13 35
Iowa.					
Fairfield—St. Peter's.....					6 80 6 80
Nebraska.					
Brownville.....					10 00
Nehema.....					6 00 16 60
Oregon.					
Oregon City—St. Paul's.....					10 00 10 00
Miscellaneous.					
" L.".....					5 00
Interest on trust funds.....					402 50
From the estate of E. Seamen.....					200 00 607 50
Total from June 10 to July 10.....					\$2861 83
Amount previously acknowledged.....					66,137 92
					\$68,980 75

ERRATA.—In the June No., Lawrenceville was placed in the Diocese of Penn.; it should have been under the Diocese of Pittsburg. In the July No., for Jacksonville, Illinois, read \$15 in place of \$5.

FOREIGN MISSIONS

OF

The Protestant Episcopal Church.

AUGUST, 1866.

EDITORIAL.

IN THE NAME OF THE LORD.

THE undersigned having been appointed Secretary and General Agent of the Foreign Missionary Committee, and, after much prayerful consideration, having accepted the position, desires to send a word of greeting to the readers of the *SPIRIT OF MISSIONS*.

Adopting as my motto the title of this article, I enter upon this work *IN THE NAME OF THE LORD*.

Having but just arrived at the head-quarters, at the Bible House, and finding the August number of the *SPIRIT OF MISSIONS* ready for the press, I have no space in which to propose any definite plan of operations, but shall speak of these things at a future time.

In view of the immense and growing demands for *MEN* and *MEANS* for the Missionary work, and the solemn responsibilities of the Protestant Episcopal Church in the present age and condition of the world, I rejoice that the Lord has placed me in a position in which I trust, through His blessing, I may do something to increase the interest and zeal of those who love the Saviour, in promoting His own blessed cause in the world. But “who is sufficient for these things?”

“In the name of the Lord we lift up our banner.”

There is a power that has, in ages past, accompanied feeble instruments and made them mighty through God. “Out of weakness they were made strong.” It levelled the walls of Jericho. It “stopped the mouths of lions.” It overthrew dominions. We believe that same power is in the earth to-day. It was the power of God, and He is our God, and the cause of missions is His cause, and His cause is our cause.

Trusting in the “Lord of the Harvest” for strength and wisdom, and heart for this great work, I ask the prayers of all who love Him and His cause. Feeling thankfully assured of the most cordial co-operation of all those with whom it is my privilege to be intimately associated in this work, I ask the prayers of the Foreign Committee, and

of the Board of Missions, and of the whole Church—not for myself so much, but for the cause—that the Lord would especially vouchsafe His blessing upon every increasing facility and effort for the promotion of His work—that the missionary spirit may be largely increased throughout our borders, and that the zeal of those “whom the love of Christ constraineth” may be kindled into a flame, and spread far and wide, till the tidings of a Saviour’s love shall reach every ear and gladden every heart.

H. H. MORRELL.

PATIENCE REQUISITE.

The whole history of Missions shows that the work at first proceeds from small and puny beginnings, which afterwards acquire a slow, but sure and powerful development. We meet everywhere painful commencements, almost imperceptible advances, long and apparently barren struggles, and then at last a victory given by the Lord Himself, in order that no man may glory before Him.

The people of God at home, as well as the missionaries abroad, have ever been called upon to exercise Christian patience. During the first fifteen years of the operations of the English Church Missionary Society, their missionaries could not report one communicant, and the whole income of the Society had only reached fifteen thousand dollars. In Western Africa it was fourteen years before one convert was received into the Church; in East Africa ten: in New Zealand it was nine years before there was one baptism. In Burmah Dr. Judson labored seven years before he had one, and in Tahiti it was sixteen. Yet it is remarkable that in most of those Missions where the faith of its supporters was peculiarly tried in the commencement, the success afterwards has been most rich and abundant. What Missions are now so successful as those of the Moravian Brethren? and yet what Missions have been tried as theirs have been? “We will never quit our post, not even if we should have to spend all our strength at it to no purpose,” wrote the Brethren from Greenland, after four years of fruitless labor; and for many a long year afterwards it seemed as if their labor was in vain. In Labrador it was *thirty-four years* before there was anything like a turning of the people unto the Lord. In other fields, the faith of these “unconquerable Moravians,” as Zinzendorf called them, were also sorely tested. A recently published sermon of one of the Brethren contains the following statements on this subject:

In Greenland the time of sowing in tears was long. The hearts of the Greenlanders appeared to be harder than the grain of their own rocks, and colder than the ice of their own fiords, until at last Kajarnak, hearing the history of the sufferings of Jesus read, cried out, “What is that? tell it me again.” From that time our brethren brought their sheaves with them with songs of joy; the humble hut of unhewn stones and of turf, which they had five years inhabited, is now replaced by the mission-houses of six stations; and the towers of six chapels rise from the midst of the snow as so many witnesses to the great things which the Lord has brought to pass in this country.

The inhospitable coasts of Labrador had three times repelled the Brethren after they had just established themselves thereon; the blood of a martyr bathed them before any success was obtained in speaking to the Esquimaux of the Saviour of poor sinners; and the missionaries labored, during thirty-four years, in the midst of a cruel isolation, before the wind from the Lord breathed with might upon this field of death, and before the dry bones lived again.

At Surinam, a tailor's workshop, directed by two brothers who were masters of a few negroes, was the modest origin of the mission among the slaves of the colony: sixty-seven brethren and sisters, established at twelve stations, preached the Gospel in 163 plantations, and studied the spiritual needs of 25,000 negroes: this is the present state of things here.

The mission in Australia dates from the year 1830. It already comprises two little churches of Papus, who are awakened, converted and transformed by the regenerating action of the Gospel: it is prospering—it is giving birth to the most flattering hopes. But ten long years elapsed between the day when the Brethren cut down the first tree to make themselves a hut in the desert, and the memorable day of the baptism of the first Papu.

In the South of Africa, George Schmidt planted a pear-tree on the site of the delivery of his first Christian sermon. It had time to grow, and to become a mighty tree, before it was found possible to build the first Hottentot church.

During the last ten years the Thibetan Mission has been a very Benoni to the Church of the Brethren. Our laborers have persevered uninterruptedly, constantly and faithfully, but the heavens appeared to be of iron, and the earth of brass. No Thibetan as yet began to lend an attentive ear to the message of salvation. But the moment is now come when the Eternal's word has resounded on the heights of the Himalayas—"Arise, shine, for thy light is come, and the glory of the Lord has arisen upon thee." About the end of last year two Thibetans asked permission to be received into the Church of Christ, and our brethren of Kielang, in celebrating the baptism of these first converts, forgot the sufferings of ten years of suspense to cry out, their hearts overflowing with gratitude and joy, "Hallelujah, the darkness is fleeing, the light prevails!"

I might multiply these examples, but what I have said will be sufficient to show that the history of the grain of mustard-seed, a fundamental law of the progress of God's kingdom, has been realized in a striking manner in the development of our missions, insomuch that we have been, as it were, forced to give up attributing to ourselves the successes obtained, and to cry out with a more and more intimate conviction, "Not unto us, O Lord, but unto thy name, give the praise."

THE ITINERATING MISSIONARIES.

The Church of England missionaries in the northern part of the Province of Tinnevelly, India, have had no fixed home. They have moved their tents from place to place throughout the district (twelve hundred square miles), and thus the Gospel has been preached to more than three hundred thousand souls in fifteen hundred villages. A large number of persons have been baptized, and numerous inquirers have constantly presented themselves. This itineration was begun by the self-sacrificing Ragland, who, after four years of ceaseless labor, laid down his life in carrying out this work. A

missionary of the American Board gives the following account of the life led by four of these men:

"They all rise at day dawn, and after a 'word of prayer together' go in four different directions, to as many villages in the neighborhood. Returning about half-past seven, after uniting in prayer, they bathe, dress, meet their servants and others for prayer and reading the Scriptures, and then breakfast, after which each one retires to a different corner of the common room, for private reading, meditation and prayer. After dinner, at half-past two, an hour or two is spent over some portion of the Bible, each one reading a verse, and making any remarks he may wish, all in an easy, conversational way. Then all go out in different directions, as in the morning, and return a little after dark. They are well, exceedingly happy and cheerful, and God is blessing their labors. How simple-hearted and earnest they are! They have each a tent, and a large room in common. They seldom see strangers. Their expenses do not exceed sixty or eighty rupees per month—traveling, food, servants, everything included.

"This is my *beau ideal* of missionary life. But the best is untold. They are the most earnest, simple-hearted Christians you ever saw. Blessed Saviour! Lord of the harvest! send more such, and make us such."

The Rev. David Fenn, M. A., one of this band of itinerants, being now in England, and being about to return to India, the question arose at a recent meeting of the Committee of the Church Missionary Society whether he should resume the work of itinerant preaching in Tinnevelly, or whether he should commence that work in a new district. It was stated that it had always been the opinion of Mr. Ragland, that after six or eight years itineration in any district, the itinerants should remove to break up new ground. As the system had been now pursued in North Tinnevelly for ten years, and as the whole district had been brought under the superintendence of a station missionary at Sivagasi and two able native ministers, with a competent staff of catechists, it was determined that Mr. Fenn and his coadjutors should commence a similar itinerant mission among the villages in the neighborhood of Madras.

THE ROMANISTS AND RUSSO-GREEKS IN PEKIN.

At the close of the last Anglo-French war with China, France reclaimed for the Romish Church the many thousands of acres in all parts of China which had been confiscated by persecuting emperors during the last two centuries! The people into whose hands the property had passed are being driven from it, and in the choice localities in the cities the Romish priests are having cathedrals, churches, and educational establishments erected. The income derived from the sale or rent of much of the landed property which now reverts to them, enables them to do this, and also greatly to multiply the number of their emissaries. We believe the large cathedral in Canton, began since the war, is now completed; and we learn that the corner-stone of a new and magnificent cathedral has been laid in Pekin on the site occupied by a similar building when Romanism was favored by some of the Chinese emperors. It is to be

three hundred feet in length, and one hundred and fifty in breadth. Its location too is very conspicuous, being near the eastern gate, and within the inner or Imperial city, and where its spires will over-top the loftiest palaces which stand at no great distance from it. Writing concerning the laying of the corner-stone of this cathedral, the Rev. Dr. W. A. P. Martin says:—

“ The ceremonies were conducted in the presence of a vast assembly, consisting of the ambassadors and citizens of foreign nations, resident in Pekin; and of a large proportion of Chinese. Among the latter the most conspicuous individuals were *Tung*, *Chung*, and *Heng*, officials of the highest rank, and leading men in the management of foreign affairs. They remarked, very naturally, that the religious rites performed on this occasion have a great resemblance to those of the Buddhists. In its outward forms the heathen see, alas, little to choose between the idolatry of Rome and that of Pekin or Thibet.

“ It was not my object to give statistics; but I may remark, in dismissing this topic, that in Pekin the Papists count their converts by thousands, and in the whole empire claim not far from a million. In the new and auspicious circumstances in which they are now placed, they display immense activity: and their zeal and energy ought to inspire our own churches with a wholesome emulation.”

A few days before the above event, Dr. Martin made a visit to Palladius, the archimandrite of the Russian Convent in Pekin, and he makes the following mention of him and of the Russo-Greek Mission in that city:—

“ I first met this ecclesiastic at Tientsin, in 1858, during the negotiation of the treaties; since then, both of us have re-visited our native countries. He had lately arrived at Pekin after a prolonged absence—having been in the meantime for four years chaplain to the Russian embassy at Rome. While there, his admiration for the rival Church was not increased: and he expresses the opinion that the Pope would be compelled to fly as soon as the French troops should be removed. He is liberal, and even evangelical in sentiment, expressing much sympathy with Protestant missions. Indeed, one respect in which these representatives of the Greek Church sympathize most heartily with us, is the translation of the Bible into the Chinese language. They have recently published—what the Papists never did—a complete version of the New Testament, based mainly on that of Bridgman and Culbertson. Their bishop in Eastern Siberia has also purchased some copies of the Scriptures in the Mongolian, for distribution among the Mongols, who live in the neighborhood of Irkutsk. A few years ago, Philorete the Patriarch addressed an ‘allocution’ to the Czar, exhorting him to make efforts for the spread of the ‘orthodox faith’ in the Chinese empire. As yet, however, little has been done in that direction. And though we can bid them ‘God speed’ as long as they go on scattering the Scriptures among the people, I fear there is no room to expect that they will prosecute the work on a large scale, unless, indeed, a portion of China fall under the sway of the Czar. The Mission was established in 1727—a hundred and thirty-eight years ago, with six ecclesiastics, whose labours were, until lately, restricted to a small body of Siberian captives, who had been colonized at Pekin. There is now no longer any limitation either as to the number of missionaries, or the class of people for whom they should exert themselves; but there seems to be little disposition to enlarge the scale of operations. They are only four monks on the station. They have, however, gathered round them, since the ratification of the late treaties of 1850, a little body of two or three hundred converts from among

the Chinese and Tartars. The Archimandrite thinks it is a great point gained, when they cease to worship *images*, and content themselves with *pictures*. It is something too in favor of this Greek Mission that Jesus, not His mother, is the principle figure in their Church."

THE ROMISH MISSIONARIES DURING THE HURRICANE.

OUR readers will remember the accounts in the papers of the fearful hurricane which visited Masulipatam, on the east coast of the Bay of Bengal, a few months since. The town was laid in ruins, and hundreds of the people lost their lives, including several native Christians. Amidst the horrors of that fearful night the Protestant missionaries and their families gave themselves to prayer, and to calling upon the God and Father of our Lord Jesus Christ, and, in doing so, felt themselves sustained.

In Masulipatam there is a Romish mission, and the *missioners*, as they are called, were involved in the same perils. The narrative of what happened, written by one of them, has been published, and it is instructive as showing how the Church of Rome leads astray those who yield to her implicit obedience. It strikingly illustrates how anxious and piously-disposed minds are misdirected by her as to the objects in which they are to trust.

The missionaries shut themselves up in their houses, barricading the doors and windows. "Feeling," writes Father Tagliabue, "the special need of prayer at such a time, we began to recite the rosary." The water now forced its way in, and they found that it was *salt*. Although they were more than a mile and a half from the shore, the sea had reached them. They determined to fly to a house on a more elevated site, within the church enclosure, and this they essayed to do, amidst profound darkness and the howling of the storm, the water being up to their waists.

Finding it impossible to enter the house, they climbed in by one of the windows of the church which had been blown in, and ascended the steps of the altar, where the sacristan, his two children, and two other natives had already taken refuge. "My first thought," says the Rev. Father, "was to take the blessed sacrament, and I felt more tranquil, in the presence of God, at whose voice the winds and waves are still."

The waters continuing to rise, they got upon a high wall which separated the choir from the sacristy, their heads nearly touching the roof. "In one hand I held the blessed sacrament, in the other a picture of the blessed Virgin, and I had in my arms the sacristan's two children."

Their position was a very perilous one, and it was doubtful whether they would be saved, for the waters continued to rise until, at the height of twenty feet, they covered their feet. Throughout the agony of that long night the poor priest seems to have had recourse to everything except the one true hope. "I pressed the blessed sacrament close to my breast, and thought it prudent to consume the sacred elements. Then I

recommended myself to the Holy Virgin, and to all the Saints, whose festival we had just celebrated, (it had been All Saint's day,) and to the *souls in Purgatory*, not asking them to perform a miracle in our favor, but desiring to have their intercession with the Supreme Judge, before whom I thought I should so soon have to appear." The poor priest must have been at a sad loss for some one to call upon when he had recourse to the souls in Purgatory; for the same Romish superstition which has unveiled a Purgatory teaches that the souls in Purgatory cannot help themselves, and need to be prayed for that they may be liberated. How, then, can they help others? Father Tagliabue had often offered masses for these souls; it seems strange that he should call upon *them*. But while crying to those who could not help, there is no mention made of Jesus Christ.

Glad are we to find that he was preserved, and his companions. "May God be praised," he says, "for having preserved our lives, that we may continue to preach the Gospel!"

Alas! here is more of the spirit of self-deception. The poor man thinks that in preaching the fables of the Church of Rome he is preaching the Gospel. May the Lord open his eyes and heart to the truth, and of others who are in like condition with him.

RUSSIAN AND ENGLISH MISSIONS IN JERUSALEM.

THE Society for Promoting Christian Knowledge, London, has recently published "*The Land of Israel: Journal of Travels in Palestine, undertaken with special reference to its Physical Character.*" By H. B. Tristram, M. A., F. L. S. It is a work very highly spoken of by leading English Journals. From a chapter entitled "A Week in Jerusalem," we extract the following remarks on the Russian and English missions in that city:

"One new building, out of harmony with the other surroundings, arrested our attention—the immense Russian pile, which had arisen on the rising ground to the west of the city since my last visit, and which completely overshadows every other architectural feature. It combines in some degree the appearance and the uses of cathedral close, public offices, barracks, and hostelry; the flag of the Russian Consulate floats over one part, while the tall cupola of the church commands the centre. There are many Russian priests and monks, and shelter is provided for the crowds of Muscovite pilgrims. Still the whole style of the group seems a sort of taking possession of the land by anticipation, in strong contrast with the simple and chaste cluster on the top of Mount Zion, where the English Mission has its centre. The Greeks view this Russian establishment with great jealousy, not to say dislike, and attribute it to a settled determination on the part of the Czar to separate the Muscovite Church altogether from the Greek, and throw off what little dependence is still acknowledged on the Patriarchate of Constantinople. They remark with some bitterness on the settlement of a Russian bishop in Jerusalem in addition to, or rather in rivalry of, the Greek Patriarch.

"Our evenings were spent either at the hospitable Consulate or with the excellent Bishop, making our Christmas-tide feel very homelike; and at each place we met the

whole missionary staff, and the learned Dr. Rosen, the Prussian Consul, to whom I am indebted for very much information and kind assistance. It is not possible to associate with the devoted Christian men who form the Mission staff, without taking a deep interest in them and their work; and I have met with few men who combine in a higher degree ardent zeal and perseverance with learning and research, than the missionary body in Syria, whether of the Church Mission, the Jews' Society, or the American Board. Their success, if reckoned by the number of converts, is, in Jerusalem itself, not very great, though two promising congregations, Arabic and German-speaking, have been formed; but, as yet, they have only gathered in the remnant of Israel, and sown the seed for a more plentiful harvest hereafter. About seventy families have openly attached themselves to our Church.

Our search after Hebrew and Samaritan manuscripts and natural history specimens led us more than once into the Protestant part or Jewish quarter on Mount Zion. The converts have been not only spiritually but socially elevated by their conversion. The neatness and cleanliness of their houses, the tidy children with their school-books, the clean cradles, the pleasant looking women in European costume, the neat shelves with the little libraries of German books, Prayer-books, "Pilgrim's Progress," &c., would have cheered the heart of any pastor in an English parish. And this is not from alms or gifts, but is the direct effort of their conversion, which has shut them out from the Jewish means of subsistence, and has sent the husbands to the Mission House of Industry, where they learn remunerative trades, and soon become thriving artizans. None of the Jerusalem Jews follow any occupation but trade, and most of them are maintained by the alms of their brethren in other countries, employing their time in prayers and synagogue worship on behalf of the contributors, who are too busy or too distant to perform a pilgrimage for themselves. We found the House of Industry most useful in the refit so needful after our journey, in the soleing of our boots, in mending our boxes, repairing our guns and instruments, and making our thermometer stands, and even egg blowing instruments.

We went on Christmas-eve to visit the Bishop's school, outside the walls, and to see the annual distribution of prizes from the Christmas-tree, which the Prussian deaconesses had taken care to establish. There were upwards of seventy lads present, whose examination, though exclusively on their religious knowledge, showed a much higher standard of attainments, so far, than is ordinarily found in an English school. But the confusion of tongues must render advanced education most difficult in Jerusalem, where it is impossible to adopt, as at Beyrouth, the common vernacular Arabic; since old Spanish, German, and, in some cases, English, are the common languages of the Jewish population in different streets respectively. The Spanish, introduced after the expulsion of the Jews from Spain by the Inquisition, has retained its hold among their descendants, though archaic in its form, mixed with many Arabic expressions (which may have been learnt from the Spanish Moors), and written in the Hebrew character: in which character a Spanish edition of the Book of Common Prayer has been published for their use."

DO MISSIONARIES LIVE LUXURIOUSLY?

The complaint that the missionaries in India cannot hope to christianize the people till they renounce their accustomed mode of life, has been made by the *Calcutta Review*, and has been reproduced in England in a recent article in *Macmillan's Magazine*. The

Review says: "If the missionaries are to have any success at all, they should be a sort of Christian Nanuks in the land, English Gooroo Govinds, lighting up the entire country into a blaze of awakened enthusiasm by the contagious spectacle of their own downright, fiery and eccentric earnestness. We should have Christian fakirs, wild, rough, fervent, not the sober and decorous, clockwork gentlemen of the white-neckcloth school." There is much more to the same effect in the article, including the monstrous assertion (put into the mouth of a native), that the missionaries "ride in proud vehicles, indulge in costly and refined observances, their doors are besieged by pampered menials, at noon there is worshipful company being received, at eventide the *huzoor* and his *mem* are proceeding forth to take the air."

To these false charges the Bishop of Calcutta has replied in an article in the same publication, in which he also shows the kind of life which Protestant missionaries *should* lead and *are* leading in India. He says:

"So far as I have observed, the charge that missionaries lead luxurious lives is absolutely groundless. In this city, indeed, considering the expense of living, and the extremely moderate scale of your allowances, I fear that it is difficult always to procure even all those comforts which are necessary for health and efficient work in India; and in no missionary's house in the Mofussil have I seen anything inconsistent with the position of a man devoted to the task of building up Christ's kingdom among unbelievers, and therefore clearly bound to lead a simple and self-denying life. But when you are advised to turn yourselves into Christian fakirs, you may answer that ascetism is no part of the Gospel system: that whatever you may attempt in that line can never rival the deeds of the Mussulman fakir and the Hindu jogi; that the attempt to simulate native practices has already been made by Robert de Nobili and the Jesuit missionaries of the seventeenth century, and that the result was not such as to encourage a fresh experiment. In a higher and truer sense than theirs, though not certainly with more self-abnegation, which would be impossible, you will try to impress the people with the reality of your mission and the divine beauty of Christian morality, by your kindness, your devotion to your work, your earnest efforts to understand their wants and feelings, your readiness to meet their difficulties, and the entire consistency of your lives with the doctrines which you teach. In Cyprian's time the preachers of Christianity did not spread the Gospel in Carthage by any attempt to rival the devotees of Astarte, but by devoting themselves, in spite of a bloody persecution, to the work of nursing the sick and burying the dead during a time of pestilence, 'knowing that it became Christians, by well-doing, to heap the burning coals of shame on the heads of their enemies.'"

We believe that the attempt to christianize the Hindoos by a mimicry of the ascetic practices of their own jogis, if the missionaries who ventured upon it escaped from it alive, could only result in a religion resembling that form of Romanism which prevails in some of the darkest corners of India, and of which it has been truly said, that "no element of heathendom is wanting in it: there are huge idols, which the native congregations appear to appreciate, under the titles of St. Christopher and St. Lawrence, as readily as if they had been called by the more familiar names of their own mythology; and, except that the incense is somewhat better, and the priests somewhat cleaner, one might fancy oneself in the Black Town during the Durga Poojah." This was not the deal which the missionaries of the English Church in Tinnevelly set before them:

they aimed at building up a church of intelligent and devoted Christians, capable of offering to God a reasonable service, and of knowing that, when they turned to Christ, they were not following cunningly-devised fables. No doubt, in all real Christianity, self-sacrifice is an essential feature, and it has not been neglected by the missionaries of the south. Among them are men who are quite competent to take their place in the ranks of scholars and divines, and of enjoying keenly all the pleasures of refined and intellectual society. Yet they prefer remaining in the wild palmyra forest, that they may seek out "the sheep of Christ who are scattered abroad in this naughty world;" they do not shrink, if need be, from the duty of "sleeping in native huts, living on native food, going afoot from village to village through the sun of June, and the exhalations of September, talking of Jesus to the ryots in the field, and to the women at the well;" but they believe that they are also preaching Christ practically if they exhibit, in a half-converted village, the pattern of a Christian home, and the parsonage of a Christian pastor, such as is the spring of comfort and blessing to many a poor parish in England."

HEATHENISM AN UGLY MONSTER.

The Rev. R. R. Meadows, a Church of England missionary in India, has been enabled, within the last ten years, to preach the Gospel to about two hundred and seventy thousand people. He belongs to the "Itinerating Band" which was founded by the devoted Ragland, and is a missionary whose heart yearns with compassionate sympathy for the heathen, many of whom he has been the means of bringing from darkness to light, and from the power of Satan unto God. In an article in the *Missionary News* he thus defines the character of heathenism:

"There is nothing interesting, much less romantic, in the heathen state. Heathenism, as it is actually seen, is as ugly a monster, as unimpressible a material, as can be well conceived.

The two mountain difficulties which stand out in the missionary's path are, the besotted love of sin, the entire absorption of the heathen in this world's interests. Add to this, of course, a traditional worship of certain gods, which custom will not allow them to give up, even had they any inclination to do so. Abominable lying, unrestrained uncleanness, are the sins which the heathen wallow in, and by which the whole population is tainted and ruined. Then their worldly-mindedness. Oh! it is fearful to contemplate the total absence of any desire for the things of another world, or the salvation of their souls. So accustomed does one become to this, that when a person presents himself as an inquirer, one's first thought is, what worldly end has he to serve? And if from the deep feeling of a stricken heart there be one found to ask the way of salvation, a thousand are found who have to get, through the missionary, either help in a law-suit, or protection from an oppressing official, or a means whereby he can better pursue his studies, or what not. I have addressed ten thousand people, amongst whom I have not seen a look of earnest anxiety, or heard a word of inquiry, 'What shall we do to be saved?' 'If we become Christians what will you give us? How much pay shall we get? Shall we be able to live without working? Shall we be free from sickness? Will it rain whenever we want it?' These, and such like questions, are those usually proposed.

"It is not surprising that the moral sense or moral conduct of the heathen should be so low. Man left to himself, does degenerate fearfully. But, more than this, the

moral conduct of the heathen is as good as that of their gods. Their moral sense is never exalted by the teaching or example of their parents. All the examples they see are bad. Thus by all around is a child taught to lie, taught to be unclean, for these things are universally practised.

"The wonder is, not that we have not more converts to our truth-loving and holy religion, but that we have so many. Thank God, that from such a dunghill of refuse and filth, jewels of precious value are daily being gathered to adorn the Saviour's crown."

A missionary at Catwa, Bengal, writing to the London *Missionary Herald*, gives the following fearful illustrations of the want of a moral sense among the heathen, and of gross immorality assuming a religious garb :

"The poorer classes generally hear the Gospel with pleasure ; but still the majority of them are influenced by a phase of Hindooism prevalent here that is most detrimental to our work. I refer to the worship of Chaitanya, the last Hindoo reformer of any note. As this prevails very much here, perhaps no apology will be necessary for saying a little about it. Respecting the doctrines peculiar to this sect the people trouble themselves but very little ; enough for them that Chaitanya popularized the loves of Krishna and Radhika, his favorite mistress. With a few pet phrases on their lips as the shibboleth of their creed, they too frequently make the worship of Chaitanya a cloak for immoralities that are beyond all description. About here very many of the Boshtoms, as they are called, have taken to the profession of begg'ng, as the most respectable and religious way of passing their time. As this excrecence of Hindooism fosters immorality, it is very popular, especially with the ignorant and unthinking. A short time ago, at the Agra Dwip mela, there were perhaps 15,000 persons present, nearly all Boshtoms, and more women than men. Most of these were sitting in groups, the groups consisting of perhaps from twelve to twenty or thirty persons, mostly women. In both dress, or more strictly speaking undress, and actions, they betrayed a sad want of modesty and decency. Their time seemed divided between cooking, eating and singing the amours of Krishna. Alongside were rows of temporary sheds, erected by professional harlots, who sat in the doorways, and, bedecked with jewelry and, with brazen faces, were inviting the public gaze. The pathways were blocked up with men, old and young, and boys, who had been allured hither to these haunts of sin. In keeping with these things may be mentioned the fact that at this mela are performed what are called—to use as mild a term as possible—left-hand marriages. All that is required is the payment to the guru (teacher) of the usual fee—namely, one rupee, four amas—equal to about two shillings and sixpence. It can be dissolved at the pleasure of either party, on the payment of the same sum to the guru. The spiritual guides of these Boshtoms are the Bábajis, of whom it may be sufficient to say that they are equally destitute of clothing and modesty : a detailed account of their practices would be scarcely possible in English. Young women and girls are decoyed by them in great numbers to be initiated into the mysteries of Vaishnavism. One lesson they are taught is, that the entire surrender of the body to the Bábaji is at once the means of salvation, and the highest act of religious worship one can perform, seeing that he is the living representative of Krishna. Now, in a district where there prevails such a system of gross immorality assuming a religious garb, it is scarcely a matter for surprise that the people are slow to embrace the pure Gospel of Christ. The want of a moral sense in these people is perhaps the greatest trial a missionary laboring amongst them can experience, and it gives increased intensity to the apostolic request, "Brethren, pray for us."

MISSIONARY CORRESPONDENCE.

CHINA.

CHINESE VERSION OF THE HOLY
SCRIPTURES.

In the May and June numbers of the current volume of the SPIRIT OF MISSIONS, we gave an interesting communication, from the Rev. Mr. Schereschewsky, on the subject of the Chinese Version of the Sacred Scriptures. A portion of that article was devoted to the discussion of the proper rendering, in Chinese, of the Word of "God."

The following communication is from the pen of the Rev. Robert Nelson of the Mission in China. It will be observed that Mr. Nelson controverts the position of Mr. Schereschewsky on certain points connected with this discussion. It is understood that Mr. Nelson's views harmonize with those of the late Bishop Boone and other American missionaries:

"The letter of the Rev. Mr. Schereschewsky, relating to the translation of the Scriptures into Chinese, has, no doubt, been read with attention and interest by the friends of the Bible cause, wherever it has been circulated, to all of whom it must be a cause of thankfulness to God that He has provided, for this peculiarly difficult and important work, one of such valuable endowments and qualifications for it as Mr. Schereschewsky.

"With deference, however, to his ability and learning, and to the judgment generally exhibited in his letter, there is one item of it, *viz.*, his proposal to use 'Tien Chu' as the translation of Elohim and Theos, when applied to the True God exclusively, which seems inconsistent with his proposed use of 'Shin'—to translate the same terms when applied to any other being than Jehovah; and also objectionable from the use of 'Tien Chu' by the Romanists, *historically* considered.

"Taking this latter point first in order, it should be noted that the adoption of the term 'Tien Chu' for God, by the missionaries of the Church of Rome in China, was not owing to its being, in their judgment, the most proper rendering of Elohim and Theos, but that various parties existing among them, of whom one advocated 'Tien' (heaven), another 'Chu' (Lord), with some prefix, and others other terms for God, the question was referred for settlement, *ex cathedra*, to the Pope, who very summarily

cut the knot, and decided the matter by taking 'Tien' of one party, and 'Chu' of another, and, uniting the two; making 'Tien Chu' thenceforth the term for God to be employed by all the faithful in China; and it is now well known throughout the Empire as the distinguishing name of the Romanists, as a sect of religionists, rather than as the Chinese term for the True God. This mode of settlement may have seemed as infallible as if by inspiration to the followers of Pope Clement XI., but it is not strange that Protestant missionaries have found little reason in the grounds upon which this term was adopted, for their employing it in the translation of the word "God."

ROMANISM AND PROTESTANTISM—HOW
DISTINGUISHED.

"Add to this, that the Chinese, themselves, have long distinguished the 'Yé-soo Keaw' (Jesus Religionists, the term applied to Protestants), from the 'Tien Chu Keaw' (or Romanists), and that the adoption, on our part, of 'Tien Chu' for Elohim and Theos, would tend much to obliterate this distinction, and merge the Protestant into the Romanist in the minds of the Chinese; and we have another practical reason for objecting, in the name of the Truth, as we hold it against Romish error, to the proposed use of 'Tien Chu'.

"Again, in this connection, to adopt this term as proposed, would, it is greatly to be feared, tend to weaken the protest of Christianity against the idolatry of the Chinese. The strongest argument in its favor (were it on the side of right), is the potential influence of long and extensive usage. What, now, is the character of that influence? And let the shrines and images and altars and worship of the Vir-Mary, in 'Tien Chu Keaw' churches, tell; and how plainly do they tell that there is no full and entire prohibition of idolatry on the part of the 'Tien Chu Keaw'; so that, should Protestant missionaries now apply this term to the God of the Bible, they carry along with it (until they can disabuse the Chinese mind of impressions not yesterday received), a specifically Romish usage not incompatible with idolatry.

AN INSUPERABLE DIFFICULTY IN THE USE
OF TIEN CHU.

"Coming, now, in the second place, to consider the proposition to use 'Tien Chu' for Elohim or Theos, applied to the True God, and 'Shin' for the same terms in all other cases, there seems to be an insuperable difficulty and plain inconsistency in

such a course, which may be illustrated by various passages, of which the first commandment will serve as a specimen: 'Thou shalt have none other gods but me.' Here Mr. S. proposes to use 'Shin' as the rendering of 'Elohim.' This is surely making Jehovah put Himself into the class of 'Shin,' or, at least, declare Himself a 'Shin,' which, indeed, is essential to the force of the commandment, the point of which is to prohibit the admission of any other into the place (of 'Shin'), which he hereby claims for Himself alone. And, taking the preceding clause, 'I, Jehovah, am thy Elohim,' in connection with it, the logic of the case, as well as the text of the original, seems to require the same term for Elohim in the one clause as in the other. The necessity for identity of terms in the two clauses is the more apparent, if we transpose them, and read, 'Thou shalt have no other gods ('Shin,' according to Mr. S.), but me;' for, 'I, Jehovah, am thy God'—('Tien Chu,' here, according to Mr. S.)—where it is evident that the different rendering of the same term, in the two clauses, conveys a different idea from the original, and detracts much from the force of the command. The case will be yet more clear, perhaps, if we leave out the Elohim of the second clause, and read, 'I, Jehovah, am thy Elohim; thou shalt have none other (what?) but me.' It is manifest that no other word in the Hebrew but Elohim would supply the vacancy, and give the sense of the original. Apply this test to the proposed terms in Chinese: 'I, Jehovah, am thy 'Tien Chu,' thou shalt have none other (what?) but me.' It is plain that if 'Tien Chu' be right in the first clause, the necessity of getting out the clear intent of the passage, would require the following of the Romanists, and using 'Tien Chu' in the second. But this, as Mr. S., in common with many others, sees and feels, no doubt, would leave untouched the whole question of polytheism, and would allow the Chinese, for anything in the first commandment to the contrary, full liberty to worship the whole pantheon of 'Shin.' Hence, the inference seems clear that whatever term is proper for one clause is necessary for the other. And 'Shin' being the only term applicable, both individually and collectively, to each and all the Chinese divinities, it is, as Mr. S. admits, the proper and necessary term for Elohim in the second clause (the commandment), in order to prohibit all polytheistic and idolatrous worship. Therefore, 'Shin' would seem the necessary term for Elohim in the first clause, also, to satisfy the plain intent of the passage. Other passages might be referred to for illustration of the same

view, as, 'I am God, and there is none else; there is no God beside me,' where, again, Jehovah claims to be God, and denies that there is any other God, or forbids that any other shall be accounted God; where the assertion on the one hand, and denial on the other, referring to the same thing, requires the use of the same term. And for Jehovah to assert His claim to be 'Tien Chu,' and deny the title of any other but Himself to be 'Shin,' is, after all, to declare Himself to be the only 'Shin.' In the eighth Ch. of 1st Cor., 4—6 vs., there is a passage of similar import, in which difficulties of a like kind seem to necessitate the use of 'Shin' for Theos throughout. 'There is none other God but one. For, though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God.'

FOLLOWING APOSTOLIC EXAMPLE.

A difficulty is found in applying 'Shin' to Jehovah, from the fact that the Chinese have never used it for the True God, while they have constantly used it for their false gods. But Christianity meets the Chinese here, just where it met the Greeks and Romans, with a word in common use, applied to each and all the objects of their religious worship, and of which 'one and many,' 'false and true,' can be predicated. And, although the Christian teacher in China has not the inspiration of the Apostles to guide him, he has the example of the inspired Apostles before him, which was to adopt the term commonly used by the heathen for every grade of their deities, though 'unknown' by them in application to the True God, and consecrate it, by instruction and Christian usage, exclusively to Him.

"The grammatical difficulty felt by Mr. S. to exist in the want of inflections and a definite article in the Chinese language, to aid in giving clearer and more specific sense to the terms employed, is no doubt experienced by every one who attempts to translate from another language into Chinese. Yet the experience of many missionaries, and of many Chinese Christians too, has put it beyond all doubt that the Chinese, learned or unlearned, can be made fully to get the knowledge of the true God, and believe in and obey Him, when they are taught He is the one 'Shin,' and there is none other beside Him.

ON THE ARGUMENT FROM USAGE.

"In translation we seek, of course, the term of corresponding use and application, as nearly as possible the synonym of the word to be translated. This it is not

claimed that 'Tien Chu' is of Elohim and Theos. All that is said for it is that it has been long used by the Romanists for the true God; and secondly, that it has not been applied by the Chinese to any false god. In reply, it may be said that its usage has not been of the right sort, viz., towards the destruction of idolatry; while the use of Shin by Christians for Elohim and Theos throughout the Bible, though not for so long a time yet for some years now, by a goodly number and to a considerable extent, has been consistently aimed at this end. And secondly, that the very fact that 'Tien Chu' does not embrace 'other gods,' disables it as a translation of the Elohim and Theos of the Scriptures.

"For such reasons as those given above, it is matter of rejoicing to read Mr. S.'s determination to adhere, for the present, (long may he continue so to do,) to the terms used by Bridgman and Culbertson, and so ably defended by Bishop Boone.

"Not wishing to take up your space, and reluctant to say a word more in opposition to the proposed course of our valued brother in the field, than (what is believed to be) important truth demands, I ask the insertion of the above.

"Yours faithfully,
"ROBERT NELSON."

HAÏTI.

The following communication, from the Rev. J. THEODORE HOLLY, Missionary at Port-au-Prince, will give to our readers a very distinct idea of Haiti as a mission field. The facts given show that there was abundant occasion for the Church to enter upon the work which has been begun there, and afford great encouragement to the earnest and faithful prosecution of that work. This communication was addressed to the late Bishop Burgess during his visitation of the island a few months since.

PERMIT me to place in your hands a statement, founded on my five years' observation and experience as a missionary in this island, and containing some memoranda suggesting the motives which should induce the Protestant Episcopal Church in the United States to prosecute vigorously the nascent Gospel work to which it has already lent an assisting hand in Haiti:

I. The first important motive claiming such a deeply interested support, is the spiritual destitution of religious instruc-

tion of all kinds in this island, among the great mass of the population.

1. It is estimated that five-sixths of the inhabitants of the Haitian Republic dwell in the mountainous districts of the interior; the other sixth inhabiting the towns and cities of the sea coast. Now, it is a well-known fact here, that there is no spiritual provision whatever yet made, to meet the religious necessities of the population dwelling in the mountains, by the systematic and permanent administration of the ordinances of religion among them, either by Roman priests or Protestant missionaries (a) The Archbishop who arrived in Port-au-Prince two years since, under the Concordat made with Rome, at tempted last year to establish a mountain-mission in charge of two priests who had been longest in the country, and had been acclimated in the capital. But to dwell in the interior seems to demand of a foreigner acclimated on the coast, a second process of acclimation among the mountain dews. In undergoing this second process, those two priests succumbed to the fell destroyer—death—within two days of each another, and within a few months after the mission was undertaken. This was the first attempt that has ever been made (since the independence of Haïti at least) to supply the great want of the mountain population by the Roman Catholic Church. It had the full approbation and encouragement of the government. But having met such a fatal end from the causes that I have named, and there being no native clergy yet raised up who could brave the dangers of a mountain residence, therefore, this attempt, so abortively commenced, has been indefinitely postponed. (b) No such systematic attempt has as yet been made by the Protestant missionaries in Haïti to establish a mountain-mission. But, God be thanked, a native convert among the Wesleyans at Port-au-Prince, undertook on his own proper account to make missionary incursions in the neighboring mountains at irregular intervals, whose efforts in this respect God has been pleased to own and bless: so that in addition to various persons hopefully converted in different places by the efforts of this native evangelist, a congregation of thirty-five communicants have also been gathered by his labors in the mountains of Leogane, thirty-five miles from the capital. This missionary is the Rev. Julian Alexandre, whom you have been pleased to admit to deacon's orders during the present Episcopal visitation, on the petition of that con-

gregation. (c) A similar work has been done in the northern part of the island, by a native convert among the Baptists, in the vicinity of Dindon; God having in like manner blessed the labors of this lay-evangelist in the gathering of a mountain congregation. The British Baptist missionary at Jacmel, admitted this laborer to orders in his denomination three years since, and the Missionary Committee at London, of the same religious body, took the congregation and pastor under its care.

This, I believe, is all that has been done, or is now being done, to supply the religious wants of not less than 500,000 souls who dwell in the mountains of Haïti. The bare mention of these facts, however, show how almost completely destitute the people of the interior are of spiritual succor. Nevertheless, we have in these three isolated facts, *viz.*: The attempted Catholic, Wesleyan, and Baptist missions in the interior, by comparing the success of the two latter with the failure of the former, we have, I say, in these facts, by this comparison, a clue given unto us by Divine Providence, indicating the instrumentalities that He will choose and bless in carrying on the mountain evangelization of the people of Haïti. Those instrumentalities, let me say it, in full view of these facts, are native converts to the Gospel.

2. We may note as a second point under this head, the inadequate spiritual provisions, of all kinds, that exist even in the towns and cities of this Republic, among the other sixth, and most favored portion of the population. There is but one Roman Catholic Church in each town and city. To this statement, even the capital, the most populous city of the island, is no exception. The solitary edifice at Port-au-Prince, which answers both for Parish Church and the Cathedral of the Archbishop, perhaps, will contain two thousand souls. But this city is estimated to contain thirty-five thousand inhabitants. There are indeed five Protestant places of worship besides, *viz.*: those of the British Wesleyans, African Methodists, American Baptists, Episcopalians and British Baptists. But these places are of the smallest capacity. Only the two former denominations have edifices, that will seat on an average two hundred persons each. The other denominations meet in private houses, where not one half that number can stand. But even if each of these denominations had commodious edifices one half as large as the Roman Catholic Ca-

thedral above mentioned, the whole religious provision of all denominations for the capital—a city of the same population as New Haven, Ct.—would not equal the religious accommodation offered in the latter city by the Protestant Episcopal Church alone. The rest of the towns and cities of the sea coast, are no better provided in this respect than the capital, if so well.

II.—The second important motive inviting vigorous missionary efforts in Haïti, is the welcome reception that awaits all judicious efforts put forth to that end here.

1. The Constitution has contained a provision for the toleration of all religions in Haïti, since it was first drawn up in 1804. At that time Protestantism did not exist in the country. It was not introduced until twelve years afterwards, by Pétion in the South and Christophe in the North of the Island, both of whom encouraged Wesleyan teachers to come from England, to direct the schools in their respective dominions, then temporarily divided, the one from the other, by internal dissension. The Wesleyan Missionary Committee improved this opening, thus made by the action of the Haïtien authorities, to send ordained missionaries in 1818. The novelty of Protestant worship, and the conversion of some Catholics thereto, at first provoked a little disturbance and the temporary suspension of this worship, but, on a second thought, the tolerant provision of the Constitution of 1804 was allowed to have full force. An emigration of colored Americans was set on foot by the Government of President Boyer, in 1824. Full guarantees were given by the Government for the protection of Protestant worship at that time. A church was erected at the capital by the American emigrants, under the favor and aid of the chief officials of the nation; and from that moment the worship of the British Wesleyans, which had been privately and irregularly kept up, was now publicly and regularly resumed. And now, for a period of more than forty years, Protestantism has not experienced any let or hinderance in its public exercise.

2. The religious provisions of the Roman Catholic Church having been so inadequate, as we have seen, the Haïtien population has by no means been confirmed in the exclusive, proscriptive and intolerant dogmas of that Church; and most of them are quite as disposed to listen to the teachings of protestant ministers as they are to assist at the ceremonies which constitute

nearly the whole ministry of Catholic priests in this island, perhaps more exclusively than elsewhere.

3. Furthermore, the present government of the country, although it has concluded a concordat with the Pope, in order to provide for the better administration of the Roman Catholic Church, already existing here, yet it declares, through its present enlightened chieftain, its desire to see the moral and religious influences of Protestantism, even in all its diversified sects, also introduced into Haiti, provided that they will all work together harmoniously with the Government, and in obedience to the laws, for the moral well-being, and general elevation of the great mass of the people.

III.—It now remains for me, in the third and last place, to notice, as an important motive inviting vigorous missionary effort, the probabilities of success that will attend such an effort on the part of the Protestant Episcopal Church of the United States.

1. The British Wesleyans made the experiment fifty years ago, and have succeeded in getting a substantial foothold among the native population of the towns and cities, as far as they have attempted to carry their influence. The American and British Baptists commenced each about twenty years ago, and also have obtained footholds, as far as they have attempted to exercise their influence. Moreover, the two native converts already spoken of, one among the Wesleyans, and the other among the Baptists, as self-constituted lay-evangelists, under the blessing of God, have carried the Protestant missionary influence into the mountains of Haiti, so as to raise up respectable congregations, by their own efforts, unsustained by human aid, even beyond the limits where foreign missionaries had previously attempted to exert a direct influence.

2. And now, at this moment, the Wesleyan Missionary Committee at London having occupied the field for near half a century, is about retiring altogether from the field, leaving the native churches to go alone. It has not yet proposed or suggested to these native converts to organize as a general body in Haiti, to carry on the work. Moreover, their congregations here

having always been kept in an unorganized state, under the absolute control of the foreign missionaries in charge of the same, these converts now find themselves thrown upon their own resources, without experience in Church government, and without any superintending hand to direct them how to assume that responsibility. They do not shrink back from the alternative now imposed upon them, to try to go alone; but in their present inexperience they do seek a friendly hand that will aid and show them how to manage matters for themselves. And many of them, finding the Protestant Episcopal Church happily introduced into the island by my advent herein, as the pastor of a colony of emigrants from the United States, and seeing that I and others have come to dwell permanently among them, keeping up the worship of the said Church; and finding that we use essentially the same prayer-book as that of the Church of England, which the Wesleyan missionaries have placed in their hands; and seeing that the General Convention of that Church in the United States has not disdained to care for and look after the little flock under me, which has thus come out from among them, therefore they have turned their eyes and hearts towards our Church, hoping that they may obtain from that quarter the needed aid, and direction to organize and gradually learn how to go alone, in perpetuating among themselves, and spreading among their fellow countrymen, the Gospel blessings which they have already received.

3. Finally, the British West Indies, particularly Jamaica, are throwing a population here, many of whom are members of the Church of England, who, finding a better field here for development in a temporal point of view, are ready and anxious to lend themselves to the work of establishing and propagating the Church here, for the spiritual benefit of themselves and their children. Quite an interesting circle of intelligent and pious young men of this class are now under my pastoral direction ready to aid in every good word and work to which the Church may be pleased to call them.

MISCELLANEOUS.

HINDOO WOMEN.

The saddest feature in domestic life in India is the degraded manner in which females are treated. Among the higher classes, the women have a separate apartment, and are at all times treated with less respect than the youngest of their sons. The girls of India are not educated; they are married at an early age, and henceforth become little more than domestic slaves. In these households there is nothing of that maternal tenderness which education alone can promote. The young Hindoo never having felt a mother's influence, grows up destitute of any moral qualities or refined feelings, and entirely ignorant of the real happiness of domestic life. The wife may not walk with her husband, but behind him; she may not eat with him, but after him, and of what he leaves; she ought not to sleep when he is awake, nor remain awake while he is asleep; if she be sitting when he comes in, she must rise; and if he die she is doomed to perpetual widowhood. This doom is hers, even if the young man die between the betrothment and the marriage; a black cord is fastened round her neck, never to be removed, and the girl is forever shut out from all scenes of joy and gladness.

THE CASE OF CHINA.

China Proper contains eighteen provinces—six reaching the coast, and twelve wholly inland. The former are of course best supplied with Missionaries, yet this is their present state:

	Population.
1. Chih-li.....	31 Millions—13 Missionaries.
2. Shan-tong.....	32 " " 7
3. Kiang-su.....	43 " " 15
4. Cheh-kiang.....	30 " " 11
5. Fo-kein.....	16½ " " 18
6. Kwang-tung.....	21 " " 22

Still worse is the condition of the inland provinces. They stand thus:

1. Hu-pih.....	30½ Millions—5 Missionaries.
2. Kan-suh.....	16 " " No Missionary.
3. Sz-chuen.....	24 " " No Missionary.
4. Yu-nan.....	6 " " No Missionary.
5. Shuei-si.....	11 " " No Missionary.
6. Shan-si.....	15½ " " No Missionary.
7. Ho-nan.....	25½ " " No Missionary.
8. Gan-hwuy.....	39 " " No Missionary.
9. Kiang-si.....	23½ " " No Missionary.
10. Hu-nan.....	20½ " " No Missionary.
11. Kwei-chau.....	6½ " " No Missionary.
12. Kwang-si.....	8 " " No Missionary.

If Chinese Tartary be added to these, it will stand thus:

Chinese Tartary, 33 millions—No Missionary.

Such a record is truly appalling. The divine Redeemer looked only on a few thousand, when, seeing the multitudes, "He" was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd; and if we can think of millions of Chinese and others ignorant of the way of life, and yet feel no emotion, it can only be because we are destitute of that spirit which animated Jesus.—*Missionary News*.

SUMMARY OF NEWS.

ENGLAND.

On the application of the Bishop of Honolulu, the Society for the Propagation of the Gospel have resolved to undertake the support of six Missionaries in the Hawaiian Islands.

ITALY.

The Waldenses have twenty-five Missionary stations in Italy, in which three thousand persons, born and educated in the Romish Church, come regularly to hear the Gospel; one thousand seven hundred and thirty-five of them are communicants.

RUSSIA.

In the province of Livonia, which formerly was entirely German, if a Lutheran pastor admits into his communion a member of the Russo-Greek Church, he is, *ipso facto*, suspended from his functions, and deprived of his attributes as a pastor.

WEST AFRICA.

A lady of the Corisco Mission, Presbyterian Board, while on a visit to the Gaboon, wrote: "When I see what the French Romanists are doing—we had a call from the 'sisters' and their school the other day—our work looks small indeed; their school



HINDOO WOMEN.

of one hundred girls, and another of boys, numbering one hundred and fifty, while our girls' school has not exceeded eighteen. Since I have been here I have been lost in wonder. Why is it that these errorists so surpass us in zeal?"

INDIA.

The Rev. J. Barton, Principal of the Cathedral Mission College, Calcutta, in a letter, dated March 21st, says: "Our College has hitherto prospered beyond our most sanguine expectations, and I greatly trust that ere long these theological scholarships may largely assist in placing the native Church of Bengal on a more independent footing."

Rev. Dr. Mullens, who has just returned to England from India, went to Serampore, and, having proposed a meeting of native Christian agents, found himself, to his astonishment, surrounded by no less than three hundred natives, the whole of them able to read the English, and one hundred of them able to preach in it.

CHINA.

There are three thousand Protestant Christians in China. Probably over two hundred of them are regularly engaged in preaching the Gospel to their countrymen, or teaching it in schools.

NEW ZEALAND.

Arch-Deacon Maunsell gives an account of a visit he has paid to the scenes of the late war on the Waikato River. So much had been reported of the universal apostacy of the Maoris, and of their having turned against the missionaries, that the Arch-Deacon determined personally to test the truth of these reports. He travelled throughout a district of forty miles by sixty in ex-

tent, comprising the chief portion of those said to have apostatized. The following extracts from his letters will give the results of his investigations:

"The state of religious feeling has been, of course, my chief object of inquiry. On the Waipa they are nominal Christians, having kept together by the influence of Barton, the Wesleyan deacon. . . . I proceeded to Tamahere, where I heard Christianity had been renounced, and where a missionary, it was thought, would scarcely be safe. With a view to ascertain their state of feeling, I determined to spend the night amongst them. To my great surprise and pleasure, I found that they bore no ill-will or dislike to either the Gospel or the preacher. All that were present attended at evening service. They listened patiently, and when I had done one of them started up and said, 'It is indeed a pleasure to have our good old form of worship.' They attended in even better numbers this morning. . . . At Patakanere they still profess Christianity, and Heta, the Maori deacon, visits them regularly. From thence I paddled down to my old station Kohanga. I was glad to find Joshua, the Maori deacon, zealous in his work. It is now nearly a year since I left Kohanga, but the little church was in the same state as when I left them. They had subscribed, in cash and food, £26 10s. for Joshua's support, and collected while I was there at the offering £2 13s. I administered the Lord's Supper there, and at the Heads, the number of communicants being about twenty in each place. From these facts you will see that the Gospel still has a footing in Waikato, and that we have ground to hope that God will yet cause this heavy affliction to work out some good for the remnant that are left."

NOTICES.

CORRESPONDENCE.—Letters relating to the presentation of the cause of Foreign Missions, by the Secretary and General Agent, should be addressed to the Rev. H. H. MORRELL, *Secretary and General Agent, 19 Bible House, New York.*

All other letters may be addressed, as heretofore, to the Rev. S. D. DENISON, *Local Secretary, 19 Bible House, New York.*



BOX OF CLOTHING RECEIVED.—A box of clothing, valued at \$18.50, has been received from friends in Flushing, Long Island, for the African Mission

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from June 10 to July 10, 1866:—

Vermont.			
<i>Arlington</i> —St. James', for Honolulu...	5 00	5 00	
Massachusetts.			
<i>Great Barrington</i> —St. James'.....	21 38		
<i>Newburyport</i> —St. Paul's S. S., for sup. of James Mors' scholarship, Af., \$20; for Africa, \$15.....	35 00		
<i>Northampton</i> —St. John's, for Africa.....	10 00	69 38	
Rhode Island.			
<i>Providence</i> —Messiah.....	7 00		
<i>Warren</i> —St. Mark's.....	22 23		
<i>Westerly</i> —Christ, five cent coll.....	45 20	74 43	
Connecticut.			
<i>Hartford</i> —Christ, a lady, in memory of the late Bp. Burgess, for the mission in Hayti, \$50; for Rev. J. T. Holly, \$50.....	100 00		
<i>New Haven</i> —St. Paul's, $\frac{1}{2}$	50 00		
Trinity.....	66 96		
<i>Portland</i> —Trinity.....	10 00		
<i>Warehouse Point</i> —St. John's.....	66 00	292 96	
New York.			
<i>Kinderhook</i> —St. Paul's.....	6 50		
<i>Little Neck</i> —Zion, \$62 27; S. S., \$26 40; (of which for Africa, \$74 40; General, \$8 27).....	82 67		
<i>Manhattan</i> —Christ, five cent coll.....	33 80		
<i>New York</i> —Antbon memorial, S. S., for Africa.....	30 00		
Intercession, \$151 50; for Hoffman Station, Africa, \$11.....	162 50		
Mediator, S. S., five cent coll.....	11 25		
St. George's.....	100 00		
Trinity, for Africa.....	250 00		
Chelsea Female Institute, for Orphan Asylum, Af.....	250 00		
<i>Peekskill</i> —St. Peter's, \$20.50; five cent coll., \$7 50.....	28 00		
<i>Philipstown</i> —St. Philip's five cent coll.....	6 50		
<i>Rensselaerville</i> —Trinity, five cent coll.....	10 00		
<i>Rhinecliff</i> —Messiah, (Chapel).....	5 00		
<i>Troy</i> —Collection at Delegate Meeting.....	70 00		
<i>Watervord</i> —Grace.....	3 71	1049 93	
Western New York.			
<i>Buffalo</i> —St. Philip's.....	3 53		
<i>Utica</i> —Grace, bible classes, five cent coll. for Greece.....	33 25	36 78	
New Jersey.			
<i>Allentown</i> —Christ, for Africa.....	7 00		
<i>Bergen Point</i> —Trinity, five cent coll ..	24 50		
<i>Burlington</i> —St. Mary's, five cent coll. for general Missions \$29 00; for Honolulu, \$53 45.....	82 45		
<i>Elizabeth</i> —Christ.....	11 00		
<i>Moorestown</i> —Trinity.....	13 00		
<i>Orange</i> —Grace.....	93 69		
<i>Passaic</i> —St. John's.....	13 00		
<i>Paterson</i> —St. Paul's.....	4 50		
<i>Trenton</i> , (South)—St Paul's, for Africa, 10 00	259 14		
Pennsylvania.			
<i>Bellefonte</i> —St. John's.....	15 00		
<i>Lancaster</i> —St. James' five cent coll.....	14 50		
<i>Lower Dublin</i> —All Saints.....	19 35		
<i>Meadville</i> —Christ.....	15 00		
<i>Norristown</i> —Presbyterian Ch.....	33 00		
Philadelphia.			
<i>Philadelphia</i> —Gloria Dei, for China.....	33 00		
Intercession, a member for ed. of Jos. L. Bryan, Africa, \$25; St. Mark's Hospital, Africa, \$5.....	30 00		
Mediator	80 00		
St. Philip's, for Orphan Asylum, Africa.....	5 00		
Trinity Chapel and S. S., Miss J. M.....	20 00		
M. A. Clayton, for <i>Calvalia Messenger</i>	1 00		
John D. Taylor, Treas. for Liberia.....	2 00		
<i>Pottstown</i> —Christ.....	217 04		
<i>Wilkesbarre</i> —St. Stephen's, \$122 84; five cent coll., \$9 10.....	131 94	606 83	
Pittsburgh.			
<i>Pittsburgh</i> —St. Andrew's five cent coll. for Africa.....	44 00	44 00	
Maryland.			
<i>Baltimore</i> —Emmanuel S. S.	17 50		
Mt. Calvary Ch.....	74 44		
<i>Easton</i> —Christ.....	10 00		
<i>Frederick</i> —All Saints five cent coll.....	45 00		
<i>Nanjemoy</i> —Mr. P. Smith, for Africa.....	7 00	153 64	
Delaware.			
<i>Newark</i> —Pt. Thomas'.....	31 40		
<i>Smyrna</i> —St. Peter's S. S.	25 00	56 40	
Ohio.			
<i>Columbus</i> —Trinity, \$132 25; S. S. for Africa, \$10; China, \$10.....	152 25		
<i>Marietta</i> —St. Luke's.....	32 00		
<i>Massillon</i> —St. Timothy's collection at Diocesan Convention, \$50; S. S., \$34 75.....	84 75		
<i>Steubenville</i> —St. Paul's S. S. for sup. of Harvey Messeder, Africa.....	36 54		
<i>Warren</i> —Christ.....	6 60	311 54	
Illinois.			
<i>Farmington</i> —Calvary, Mrs. Mary Bell, 2 50	2 50	2 50	
Michigan.			
<i>St. John's</i> —St. John's.....	5 00	5 00	
Wisconsin.			
<i>Milwaukee</i> —St. Paul's five cent coll. for Africa.....	31 74	31 74	
Nebraska.			
<i>Omaha</i> —Brownell Hall.....	9 95	9 95	
California.			
<i>San Francisco</i> —Advent.....	7 75	7 75	
Miscellaneous.			
A mite.....	2 00		
Chapel Mission, five cent coll.....	21 00	25 00	
Legacies.			
Estate of E. Seaman, deceased, $\frac{1}{2}$	200 00		
Conn. New Haven—Estate of Russell Hotchkiss, deceased, $\frac{1}{2}$	373 00	573 00	
	3 612 77		
Amount previously acknowledged,	59 939 11		
Total since Oct. 1, 1865.....	\$63,551 88		

FREEDMAN'S COMMISSION

OF

The Protestant Episcopal Church.

ESTABLISHED BY THE GENERAL CONVENTION OF 1866.

AUGUST, 1866.

COMMUNICATIONS.

REV. J. BRINTON SMITH, D.D.:

Dear Sir:—Will you allow one recently a spectator at some exercises of the school for colored children at Newbern, North Carolina, to express his sincere gratification at the results achieved by the patient labors of the ladies, commissioned by our Freedman's Commission, and acting under the Rev. Mr. Forbes' direction. The school numbers about one hundred and fifty children, gathered, as I was told, almost indiscriminately, and these children have been under instruction about six months. Their good, orderly, and tidy appearance was remarkable, as was also the cheerful, happy expression in all faces. They are learning to read rapidly, and sing and chant very well, repeating the Creed, the Lord's Prayer, and other portions of the catechism with facility; so that it is evident that their hearts and characters are kept under influences that are churchly and refining. On the whole, nothing could well be more cheering and affecting to a visitor than was the sight of that single school, showing by what is actually attained the sure success of the effort to educate the colored people. It is like pouring refreshing rains on a thirsty ground. The training is guarded and perfected by religious truth and Christian duty. From my heart I honor those who, like the Rector and his faithful assistants, through evil report and good report, are pressing on for the plaudit, *Well done*, which they are sure to hear at last. It is a blessed work in which they are engaged, most hopeful and most reasonable.

A STRANGER IN NEWBERN.

REV. J. BRINTON SMITH, D.D.:

Rev. and Dear Sir:—Permit me to say a few, a very few, words in regard to the schools for Freedmen, under the direction of the Episcopal Freedman's Commission. While attending our Diocesan Convention, held in the town of Newbern, I had the pleasure of visiting the school taught by Misses Chapin and Wendell, under the supervision of the Rev. Mr. Forbes. I have long taken much interest in the religious instruction of that people. During the first two years of my ministerial life, I had the honor, and the advantage also, of instructing them, under the direction of that good and noble man, the most laborious, in by-gone days, of all our clergy in the instruction and advancement of that people, the Rev. Alex. Glennie, of All Saints Parish, South Carolina. And since that time, some fifteen years, I have devoted more or less time, as opportunities offered, to giving them religious instruction in the various parishes I have had under my charge. In my present parish, at the time that the

emancipation took effect, I had a Sunday-school of forty scholars; but all have left me. I trust, however, when the intoxicating effect is over, I shall again be able to gather them for instruction. And I do rejoice to see the work of improvement go on among them, although for a time I am idle in the matter. It was peculiarly gratifying to me, as to others who accompanied me to the school, to see how well those good and self-denying ladies have succeeded in this truly missionary work. The pupils were examined on geography, reading, spelling, and slightly on arithmetic, not as much as I desired, but I did not wish to be troublesome, and therefore made no further demand on their time. In each of these studies good progress has been made, and very gratifying; but more delightful still was it to hear them repeat the Church catechism and chant the Lord's Prayer, and that grand old hymn of praise, the "Gloria in Excelsis."

I am no enthusiast; my tendency is rather to the other extreme. I am a Southern man, a South Carolinian; but for all that, my soul was stirred within me, and I am thankful to my Heavenly Father for the good work that has been begun; and, if only conducted wisely, it must succeed.

Another pleasure was afforded me, viz., to preach to an Episcopal congregation of freedmen, who were quite churchly in their worship, and seem to be in good earnest in the work of establishing the Church among their people.

On my return homeward, I visited the school at Wilmington, and although the scholars are not quite so well advanced as those at Newbern, still they do credit to their teachers and others engaged in that arduous work. I say arduous, for experience has taught me to realize the fact known but to those who have been engaged in such work.

May the poor negro, that has to some extent been the cause, although to a great degree unconsciously, of bringing about the present state of political disorder, be, under God, the restorer of better feelings in the future, and a centre of uniting sympathies, not of the Church only, but of our country generally.

FLORIDA, April 16, 1866.

TO THE SECRETARY OF THE FREEDMAN'S COMMISSION:

Rev. and Dear Sir:—In December, 1865, I commenced holding services regularly amongst the colored people of this section of the country, and thus far my labors amongst them have met with encouragement.

Two considerations suggested this work and brought me to it.

The political relations of the two sections of our country for years, have much perturbed the South, and measurably unfitted it for the grave and profitable contemplation of the subject of religion.

The Church has been, and is still, admired for her order and intrinsic merit; yet, comparatively few appreciate her as a *spiritual* mother, and for her *inimitable services*.

Many in the South have received an academic education; but there are comparatively few of these generally read; and hence we are regarded as a "denomination amongst denominations." Many Southern people, who have travelled to the North, and visited Europe, have returned home favorably impressed with the services of the Episcopal Church; from without they were favorably inwardly affected, and yet they failed to apprehend the true genius of the Church.

Moreover, there are many who denominate themselves Episcopalians, whose apprehensions of the various relations of their Church are the veriest crudities. In making the above remarks, I do not wish to intimate that there are not many, and laudable exceptions to them.

Under these circumstances my attention was directed to the colored population or freedmen of the South.

They are human beings; their moral condition is not dissimilar to that of the Israelites on their leaving Egypt; they have been affected by the fall of man, and are also by the atonement of our blessed Redeemer.

The missionary work here has its difficulties,—attributable to the white, and to the colored man.

The laws of Moses are suggestive of the moral status of the Israelites at the time they were given. In view of them, we assume the condition of the colored man to be hopeful. We do not deny that he is guilty of theft, bigamy, incest, and occasion-

ally murder; but we maintain that the religion of Jesus Christ in these matters will benefit him as it has the white man, and hence we deduce the moral obligation and hopefulness of Southern missions.

This is the fifth month that I have been preaching to the colored people of the South. I officiate at two different places alternately; these are twelve miles apart. By walking ten miles, and riding in the ears twelve, I can reach the more remote appointment; occasionally, I can procure a horse and thus get directly to it; or I walk ten miles of the distance, then procure a horse, and ride two miles across a very bad swamp, through which flow tributaries of one of our rivers.

On Saturday last, I crossed over to my appointment. At night we had a Florida rain. After service on Sunday morning, a friend sent me, on horseback, across the above-named swamp. We found it everywhere covered with water. At length we reached the stream. We plunged into it. My freedman's horse twice disappeared. Mine swam, so did his, rather than drown. I rode the larger horse, as, forsooth, I was the better man!

Thus far I have not failed in any of my appointments. I am fearful, however, that the warm weather will interfere with my walking, and the fabulous prices of horses and corn will not justify my purchasing a conveyance.

The attendance on our service has quadrupled itself. I commence service at 9 o'clock, A. M., and conclude at 2, P. M. Webster's spelling-book is my only text book. Much interest is manifested by the freedmen in our religious service.

In this work, if I am not sanguine, I am hopeful; and I am hopeful, for as much as the message I bear maketh the lion to eat straw like the ox; and therefor, may benefit the poor African, degraded as he is.

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EDITORIAL.

OUR WORK AND ITS WANTS.

As the representative of the Freedman's Commission, we desire to address a few words to the members of the Protestant Episcopal Church throughout the United States, with reference to our work and its pressing wants. From a feeble beginning, in which we had, as it were, to feel our way, the sphere of our labors has gradually extended, until now it embraces the whole land. "The little one has become a thousand." We have twenty teachers actively employed in the field, in High, Primary and other schools, and there is a demand for *very many* more. The Church in the South is alive to its responsibility towards the Freedmen, and asks the aid and coöperation of the Church in the North to meet and discharge it. We have received, since the inauguration of the Commission, last November, not quite twenty-five thousand dollars (\$25,000), and, during the last month or two, our receipts have been less than our expenses. In addition to the support of teachers, we have expended large sums of money in furnishing supplies of clothing, medicines, books, etc., the demand for which, at least, so far as clothing is concerned (beyond what the ladies of our congregation may be expected to furnish), has, we hope, passed away.

To enter upon and occupy the fields opened to our Church in connection with the Freedmen, the Commission should receive, at the very least, *one hundred thousand dollars* in the next twelve months, and could use with great advantage *twice or thrice* that sum. The Executive Committee are desirous of prosecuting the work with vigor, and would gladly respond to the numerous applications coming from almost every Southern Bishop and Convention, but in themselves they are powerless. They only

represent the Commission, and it, in its turn, the Church; hence, they can do nothing more than the Church, in its beneficence and zeal, shall enable them to do. It is for the Church, then—that is, for each individual member of the Church, to determine what is to be done in the premises. The questions for each to answer are, whether the work among the Freedmen is to be prosecuted or not by the Church, and whether the work is to be dwarfed and restricted to its present narrow limits, or to expand, and, in some measure, correspond with the necessities of the case. Having put our hands to the plough, we should not *look back*: to *go back*, would be a reproach and a stigma: *not to go forward*, would evince a want of earnestness and zeal that would sink "the household of faith" beneath the level of the mere humanitarian, and would institute a most unfavorable contrast with other bodies of professing Christians in our land, some of whom, as the Baptists, are laboring with the greatest assiduity and devotion.

We address ourselves to all orders and classes of men in our branch of Christ's holy Church; to Bishops, priests and deacons; to the laity, both men and women; to the superintendents and teachers of our Sunday-schools; and last, but not least, to the children of our congregations: and we ask them, one and all, to consider the wants of the Freedmen, and to help the Commission, which acts only as their representative, to relieve those wants.

Will not our *Rt. Rev. Fathers* commend this work to the clergy and laity of their respective dioceses? Will not the *clergy* bring this work, in its necessity, importance and needs, before their congregations? Will not the *superintendents* and *teachers* in our Sunday-schools press the claims of this work upon the attention and liberality of their scholars? And will not the *children* of the Church, whether in Sunday-school or not, make their offerings in furtherance of this work? Above all, will not *all*, of every class and character, give this work their interest and sympathy, and remember us before the throne of God's grace? If they will, we have no fear for the result; for no one can really pray for the success of any enterprise of benevolence without laboring to promote it, in any and every way that God hath put in their power.

OCCASIONAL PAPER.

We publish this month "THE FREEDMAN," *an occasional paper*, which will be **GRATUITOUSLY DISTRIBUTED**. A copy will be sent to every Bishop and Parochial Clergyman in the Church for examination, and we indulge the hope that its contents may be read and pondered. To all persons, whether clerical or lay, whether male or female, who wish to distribute this paper, we shall be most happy to supply as many copies as they may desire, asking, as a favor to the Commission, that they will be at the expense of postage. This will be a small matter to each individual, but to the Commission the aggregate would be large. Will not the Clergy, the superintendents and teachers of our Sunday-schools, and other zealous persons, aid us in disseminating this sheet; and will not all, old and young, rich and poor, send us, at the earliest moment, contributions to our treasury?

CORRESPONDENCE.

VIRGINIA.

Extracts from letters of Miss HICKS, Teacher at RICHMOND:

Having written you recently, my report to-day for the past month will be somewhat meagre.

Our school still "keeps on the even tenor of its ways." The increase has not been so large the past month as formerly, although we have added a goodly number to our flock. Daily average attendance, one hundred and fifty. Whole number of names registered, three hundred and fifty. With regard to the improvement of the school, I can only speak particularly of my classes. I hope you will not consider it egotism in my writing to you that I think the improvement has been rapid, and decidedly marked, particularly in class No. 3. It consists of boys and girls between the ages of seven and twelve years. They read very well, study geography and mental arithmetic. There are two or three of about eight years that I think farther advanced than most of children at that age who have attended school three or four years. They have learned to write by copying from the blackboard on their slates. Having no desks, we adopted this method of teaching them to write, which does very well at present. I often receive a note from some of them. If they are very earnest for an object they usually pencil their thoughts on paper and pass them to me. One of my scholars was absent from Sunday-school yesterday. I received a note, (written by a little fellow eight years old,) telling me why he was absent, and asking me to give him a pair of pants. I went to St. Marks' church, after Sunday-school, and dropped the note accidentally. Mr. Dashiell picked it up. During the afternoon he came to me and told me he had found a note belonging to me—the laugh went all over his face, he was so amused. I begin to feel quite uneasy because our vacation is coming so soon. I would like to stay among these people the coming summer and do missionary labor, get the children together sometime during the cool of the day and instruct them. It would be a pleasure for me so to do, and the only sure way of keeping the school together. I meet my Sunday-school class every Friday afternoon at 4 o'clock, and teach them from their prayer-books, distribute books and papers among them, with which they are perfectly delighted. Since I last wrote you, fifteen of my little ones have been received into the congregation of Christ's flock, and signed with the sign of the cross. Two fathers came forward and shook hands with me, and thanked me for doing so much for their boys, "for teaching them to be good;" one of them said, "There was such a change in his boy he could never be thankful enough." My time is wholly engrossed. I am giving a young man lessons every afternoon, in reading, writing, arithmetic, geography, and grammar.

Mr. Dashiell's Fair, for the benefit of the chapel and parish school, is opened for the first time this evening. He labors very earnestly and faithfully as a missionary, and I trust his labors will be crowned with success.

Please write me what you think of my request to stop here during the summer. If it meets with the approval of the Committee and yourself, I should be most happy to labor faithfully here.

I have been hoping all day to find time to write, and think I have fairly secured an hour, at least, to have a talk with you.

I scarcely know where to begin among the multiplicity of interesting topics which have accumulated. I wish I could send you a photographic picture of my life for the past six months, for there are many things in it I want you should know, yet cannot commit to writing at present.

Since the commencement of the school in St. Philip's Church, I have had the charge of about one hundred different scholars, aged from seven to fourteen years, seventy-five of which may be considered permanent scholars. I have fifty or more who are seldom absent from school; when they are they bring me a reasonable excuse.

These scholars have improved rapidly, not only in an intellectual sense, but in a religious and moral one, I trust.

Many of my week-day scholars are in my Sunday-school class, which is larger, usually, than I can do justice to. I meet them Friday evening of each week to prepare them for the Sunday services. There were forty present last Friday evening. We

spent an hour in serious personal conversation. I talked with each one of them, and tried to persuade them to begin this day to do right. May God guide each one.

When I see around me the sad want of principle which exists, the darkness which shrouds the mind of this people, the missionary work assumes an interest and importance which it never wore to me in the North. O, may I work while the day lasts with a becoming zeal and untiring spirit of love for those over whom I have influence, and may I have the joy of seeing my desires fulfilled in beholding them safe in Christ's fold.

"Something, my God, for Thee,
Something for Thee;
That each day's setting sun may bring
Some penitential offering;
In Thy dear name some kindness done;
To Thy dear love some wanderer won;
Some trial meekly borne for Thee,
Dear Lord, for Thee."

The changes through which I have passed since I came here have introduced me to many new scenes in life's great drama; and, I think, changing to a life so very unlike what my former days have been, makes this world seem more what it really is, a passing shadow, while all that is connected with the soul and its destinies assumes a far deeper importance.

The whole number of names that have been registered since the organization of the school are three hundred and seventy—one hundred and eighty-nine girls and one hundred and eighty-one boys. Average daily attendance, one hundred and eighty-five. Our Sunday-school has averaged one hundred and fifty. Twenty-nine of my Sunday-school scholars have been baptized under sponsors. There are several to be confirmed when the Bishop visits the place again, who were to have been when he was here in April last. Their was some misunderstanding with regard to the time of his being at St. Philip's, which accounts for their not being at that time.

I am sorry to be obliged to write that our much esteemed rector, the Rev. Mr. Dashiell, has given notice that he will withdraw from St. Philip's Church the first of July. We regret to part with him. I have seldom had the happiness to be acquainted with any one who, either as a gentleman or Christian, had higher claims to respect and esteem. That God's blessing may be upon his future labors, and guide all his deliberations and efforts, is my sincere prayer.

It would very poorly accord with my feelings to write a formal note of thanks to the friends who have so kindly united with you in your labor of love, and yet I wish, in some way, to express my gratitude for the unwearied efforts which have been made to comply with our requests, and they have been many. Please say to the donors of clothing, books, etc., that I shall ever carry the remembrance of their kindness in my heart, and I do not cease to pray that God may reward and bless each of them for providing us with the means to clothe and comfort this benighted people.

It is a comfort to me to know that I am remembered in your prayers, for I feel more and more, every day, my need of strength from above to prepare me for the duties which devolve upon me.

My present purpose is to remain here until the heat becomes insupportable—if it really does—call my classes together as often as I deem it necessary, and do what good I can generally. Possibly, I may make a "flying visit" North. If I do, you may expect to see me certainly.

I find, in closing, that I have not begun to say what I wished. I intended to have told you more about my missionary work, but that I must leave till the future.

Extract from a letter of Miss TANEY, Teacher at RICHMOND:

I wish you could be with us a short time in the school-room and hear these scions of Africa sing; you would think, certainly, that a kind Father had put music in their hearts to compensate them for the need of other blessings. They all possess tune in a wonderful degree. As regards their capabilities you would decide in their favor. The short time that I have been with them has shown me that they possess a world of thought or feeling, and are keen observers, too. And often, when we least expect it, find them drawing their own conclusions from circumstances which surround them; which, too, are so many links in the chain of their future character. They are reflective,

and often show a depth of thought in spite of the gay hilarity with which a merciful Father has blest them during their years of childhood. These people, who claim our pity and our kindest care, are not without mental endowments as varied as their outward conformation. They are God's children, and I feel that all work is honorable that is done for such a Master; and all is important which His approving eye will inspect. This missionary work is not for a time but for eternity; not for the vain applause of a fleeting world, but for the God who is Father of all, be they white or black. I have some of the brightest little specimens, and am already quite attached to them.

NORTH CAROLINA.

Letter from the REV. MR. FORBES, of NEWBERN:

It is with pleasure that I inform you that the Rev. Mr. Skinner is now at his post, and a bright prospect of success opens before us. Our schools are flourishing, and the children are advancing rapidly, under the wise management of our devoted teachers. I exhibited these schools to those of our Convention who wished to see them. All were pleased, and I heard one of our ministers remark, that it was worth a trip to Newbern merely to see these schools, and to witness the improvement of the children. I think all who saw what we have done went away impressed with the idea that the colored children can be taught thoroughly. Most of the visitors were particularly pleased with the correctness with which the children answered the questions in the catechism. There is but one difficulty, and that is the procuring a suitable place of worship. I have borrowed a house for Mr. Skinner, but how long he shall be able to keep it I know not. We may be turned out when we least expect it, and then I do know what to do. One of the most influential of the colored men in the place told me we were bound to succeed, and that, from his knowledge of the opinions of the colored people, the day was not distant when the Church would be the choice of the colored population. Already we have a fine choir who can sing the chants of the Church very well. We will improve in this Now, can't you help us? There are some buildings here owned by the Freedmen's Bureau. Write, without delay, to General Howard, and get him to give me an order for one or two of them, and I can, out of the timber, put up a temporary church. I can get a suitable lot for it, and then we are all right. I hope, with the blessing of God, to be able from month to month to give a good account of ourselves. I think it would greatly aid the cause if you could come and see, for yourself, what we are doing. You would be better able to state facts to our brethren North. I would be delighted to see and entertain you. Can you not allow us the pleasure of doing something for you while you are doing so much for us? The ladies are well. The vacation here begins the middle of July.

Letter from REV. H. A. SKINNER, Teacher at NEWBERN:

I entered upon my duties in the school about the first of June, and since that time have spent several hours each day in teaching and disciplining.

I found it in a very flourishing condition, and numbering about *two hundred* pupils of both sexes, ranging variously between the ages of five and twenty. The school has been in operation only five months, and yet we are confident that the number would have been doubled, if there had been sufficient accommodation.

The teachers, Misses CHAPIN and WENDELL, have proven themselves both efficient and faithful, and while maintaining good order, appear to have won the affectionate esteem of their pupils.

The children have been instructed in Reading, Writing, Geography, Grammar, Arithmetic, with Memoriter exercises. They have all made fair progress; most of them, very fair; whilst some have astonished us by their advance in *all* these studies.

The religious element enters largely into the conduct of the school, which is opened every morning with prayer, and the singing of a hymn; and on every Friday, instead of their usual recitations, the scholars are taught Hymns and Psalms, and the Catechism, and familiarized with the Church service. They are also taught regularly in Sunday-school. One present result of the system is a large number of candidates for

baptism on Sunday next; I think upwards of *fifty*; quite a large proportion of whom are looking forward to confirmation in the Fall.

The school closed to-day for the summer vacation, and will be re-opened early in the fall. About thirty of the older and more advanced, including some of very youthful age, have voluntarily offered to form a class during their vacation, and for a portion of it, at least, I shall spend several hours a day in hearing their more important recitations. I shall have more to say anon. The Rev. E. M. Forbes, our rector, was present at the closing exercises of the school this morning, and will tell you himself what hopes he entertains.

ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from 11th of June to July 10th, 1866, inclusive:—

New Hampshire.		for Mrs. Canfield's Colored Orphan Asylum, Memphis.....		20 00
Claremont—Trinity Church.....	\$19 00			
Connecticut.		Pennsylvania.		
Brooklyn—Trinity Church.....	6 50	Butler—St. Peter's Church.....	13 90	
Hartford—St. John's Church.....	84 28	Philadelphia—Miss Wilcox's Bible Class of St. Luke's Church.....	11 50	25 40
Portland—Trinity Church.....	3 00			
New York.		Ohio.		
Fort Edward—St. James' Church.....	7 23	Cleveland—A member of Grace Church		10 00
Manhasset—Christ Church.....	36 86			
N. Y. City—Church of the Ascension, second quarterly installment of 100.....				
Annual subscription of Charles H. Stewart, Esq.....	25 00			
Church of Holy Apostles.....	71 65			
John T. Hoag, Esq.....	5 00			
Poughkeepsie—Ladies of Cottage Hill Seminary, through Rev. G. T. Rider.....	25 00			
Rhinecliff—Chapel of the Messiah, through Treas. Dom. Missions.....	5 00			
Somers—St. Luke's Parish, from sundry persons.....	14 00			
Troy—Collection at a meeting of Delegates of the Board of Missions, through Treas. Dom. Miss.....	50 00	Belvidere—Rev. John A. Fitch.....	11 60	
	239 74	Princeton—Church of the Redeemer.....	5 00	
		Tiskilwa—St. Jude's Church.....	4 00	20 60
New Jersey.		Wisconsin.		
Middletown—Grace Church.....	10 00	Green Bay.—E. L. Whitney, Esq., through Treas. Dom. Mis.....	5 00	
Delaware.		Milwaukee—St. Paul's Church.....	10 00	15 00
Wilmington—S. S. of Trinity Parish,				
Vermont.		Nevada.		
Brandon—St. Thomas' Ch.....		Carson City—St. Peter's Church.....		5 00
New York.		Binghamton—J. W. Capen, Esq.....		1 00
N. Y. City—Mrs. Holland.....		Eugene City—Through Rev. J. W. McCormac.....		52 60
		Total, proper for July,		\$512 12
				\$23,756 04
		Total		\$24,268 16

ERRATUM.—In July No. read, Ohio, Granville, Rev. A. Sanford, \$10, for \$232.

The General Agent acknowledges the receipt of the following supplies of Clothing, from 11th of June to 10th July, inclusive:

Vermont.	N. Y. City—Mrs. Mansfield.....	bundle.
Brandon—St. Thomas' Ch.....		
	box.	
New York.	Pennsylvania.	
N. Y. City—Mrs. Holland.....	Philadelphia—St. Jude's Ch.....	barrel.